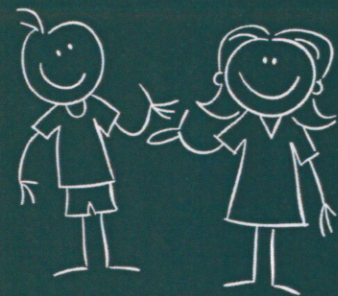




River Raisin National Battlefield Park Presents

THE WAR OF 1812: BATTLES OF THE RIVER RAISIN

WHY FIGHT? ODAWA BEFORE, DURING AND AFTER THE BATTLES OF THE RIVER RAISIN



Grade Level: 9 - 12



WITH
"PROFESSOR"
MAJOR
MUSKRAT
BY: KELLY DUTCHER

LESSON PLAN



W.K. KELLOGG
FOUNDATION



River Raisin
National Battlefield
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EXCELLENCE

River Raisin National Battlefield Park Lesson Plan

WHY FIGHT? ODAWA BEFORE, DURING, AND AFTER THE BATTLES OF THE RIVER RAISIN

By: Kelly Dutcher

This lesson plan was made possible by the River Raisin National Battlefield Park Foundation and the Michigan Humanities Council through the generous support of the W. K. Kellogg's Foundation. This lesson plan was developed in partnership with the Little Traverse Bay Band of the Odawa Indians, Little River Band of the Ottawa Indians, and the Ottawa Tribe of Oklahoma.

Overview:

The Odawa people lived in and thrived as traders for centuries in the Great Lakes region. When North America was "discovered" by European empires, there were already hundreds of tribes who made the land home. As Europeans "settled" and took land the Native people called home, the Odawa in the Great Lakes region had to make choices about participation in wars between the European powers. With the conclusion of each war, the Great Lakes Region (that became known as the Northwest Territory) saw boundaries and claims shift. Originally, the Odawa people traded with French fur traders, but following the French and Indian War the French were replaced with the British. Following the American Revolution, America claimed rights to the lands the Odawa called home.

Narrative:

In this lesson students will examine the War of 1812 and its aftermath through the Odawa perspective. In the culminating activity students will produce two post cards, one from an Odawa prospective, the other from an American government prospective in which they detail what criteria was used to implement government policies that limited and denied the individual rights, including land ownership of native people.

Objectives:

1. Students will analyze maps of land claims in the Great Lakes region before the War of 1812.
2. Students will examine the choice individual Odawa warriors made on whether or not to fight alongside the British in the War of 1812, including the Battles of the River Raisin.
3. Students will evaluate the various pathways to survival faced by Odawa following the war and see the resulting hardships and opportunities. (Forced removal, stay and assimilate, voluntary removal and keep culture)
4. Students will explain the justification by Americans used to implement government policies that limited and denied individual rights of native people.

Standards:

Michigan High School Civics Content Expectations

- ☒ C2.2.3 Use past and present policies to analyze conflicts that arise in society due to competing constitutional principles or fundamental values
- ☒ C3.4.4 Describe considerations and criteria that have been used to deny, limit, or extend protection of individual rights (e.g., clear and present danger, time, place and manner restrictions on speech, compelling government interest, security, libel or slander, public safety, and equal opportunity)

River Raisin National Battlefield Park Lesson Plan

WHY FIGHT? ODAWA BEFORE, DURING, AND AFTER THE BATTLES OF THE RIVER RAISIN

Time Required: 2 to 3 class periods

Grade level: High School with a Civics Focus

Topic or Era: War of 1812, Treaty Negotiations, and Odawa Tribes

Preparation:

Materials:

- o Journey Towards Understanding Handout Day 1
- o Attachment 2- Map Set
- o Attachment 3- Indian Villages c. 1810
- o Attachment 4- Warrior Speeches
- o Attachment 5- Odawa at the Battle of the River Raisin
- o Attachment 6- Student Handout Day 2
- o Attachment 7- Station 1- Government Policies Text Set
- o Attachment 8- Station 2- Forced Removal Text Set
- o Attachment 9- Station 3- Stay and Assimilate Text Set
- o Attachment 10- Station 4- Voluntary Removal Text Set
- o Attachment 11- Talking Circle Overview
- o Projector
- o 2 Index Cards for each student
- o Colored Pencils or Markers

Resources:

- Atlas of Great Lakes Indian History by Helen Hornbeck Tanner,
- History is a Weapon <http://www.historyisaweapon.com/defcon1/tecumosages.html>
- US National Archives and Records Administration, Our Documents: Transcript of President Andrew Jackson's Message to Congress on Indian Removal (1830)
<http://www.ourdocuments.gov/doc.php?doc=25&page=transcript>
- Turning Point: The War of 1812 from the Native American Perspective
http://www.harborspringshistory.org/images/downloads/HSAHS_Turning_Point_booklet_WEB.pdf
- National Park Service: River Raisin National Battlefield Park

Procedure Day One:

1. Warm up:

- a. Hand out the **Journey Towards Understanding Handout 1**, read the following scenario to the class and have the students respond to it on their handout.
 - i. Scenario to read to students: Imagine you are walking into the school building in the morning. You glance down and find a \$50.00 bill sitting on the ground. You decide to pick up the bill and take it to the principal. In your opinion, who does this \$50 belong to? Consider the possibilities:
 - You because you found it.
 - The person who dropped the bill, even though they were not holding it at the time, it still belongs to the dropper.
 - The principal because it was found on school property.

You will have 2-3 minutes to write your final answer on the **Journey Towards Understanding Handout 1**.

- b. Allow students 2-3 minutes to respond in writing, then have the students share their responses with his/her partner or small group. Guide a short discussion by calling on students, or do a quick whip around to discuss who the rightful owner is and what criteria was used to determine ownership.

2. Guided Map Observations:

- a. Project on screen the first four maps from the **Journey Towards Understanding Map Set** (Maps are from Atlas of Great Lakes Indian History by Helen Hornbeck Tanner, page 54).
- b. Have the students complete question # 2 on the **Journey Towards Understanding Handout 1**. They should list three observations and one question about what they have seen from the projected “**Map Set**” showing various land claims in North America. Encourage the students to make at least one observation from the Native perspective. The following may help guide the map discussion:
 - i. As students discuss observations, prior knowledge will be activated about the French and Indian War, and the American Revolution.
 - ii. Point out that Map 2, the Treaty of Paris in 1763, is the only map that identifies an Indian Territory. Also, quickly mention the Native point of view that land is not something to be owned. But that there is a deep connection to the land as land sustains life and also is often a place where ancestors are buried. The following two quotes may help, but consider not telling the students the year these quotes were recorded at this point:
 1. “...unite in claiming a common and equal right in the land as it was at first, and should be now for it never was divided, but belongs to all... Sell a country! Why not sell the air, the clouds and the great sea, as well as the earth? Did not the Great Spirit make them all for the use of his children?” Tecumseh to Indian Territorial Governor Harrison in 1810
 2. “You inform us concerning our lands, that we are only to enjoy them for fifty years, your children are very uneasy at this information; they say let us enjoy and have our lands forever.” September 30, 1809, Wyandot Principle Chiefs speech to Michigan Territorial Governor Hall

- c. Have the students discuss their observations and questions as a class and guide them to a conversation about land claims in early America "settlements." Towards the end of the discussion, draw a connection for the students between the land claims conversation and the opening scenario about who owns the \$50 bill. Help the students parallel the competing views of land ownership between the settlers and Native residents in early America.
- d. At the end of the discussion, display the map of **"Indian Villages c. 1810"**
 - i. Encourage the students to make oral observation and to draw connections to the previous map set. Display both if possible.
 - ii. Inform students about the relationship of the tribes in the Great Lakes region.

The Anishnaabek, or tribes of the three fires are comprised primarily of the Ojibway (sometimes referred to as the Chippewa), Odawa (sometimes referred to as the Ottawa), and Potawatomi. The Anishnaabek have called the Great Lakes home for a number of centuries. Oral histories of the Anishnaabek place themselves in the Great Lakes at an unknown origin in time and spanning thousands of years; their territory covered a vast area of the Great Lakes Region and was shared by many other tribes.

3. Introduction to lesson:

- a. Introduce the learning objectives for the day:
 - i. Students will analyze why Odawa warriors chose to fight along side the British in battles of the War of 1812.
 - ii. Students will debate a best course of action following the war and see the result of their chosen course of action (Removal; Stay & Change; Flee & Keep their Culture).
 - iii. Students will explain the justification by Americans used to implement government policies that limited and denied individual rights of native people.

4. Odawa Involvement in the War of 1812:

- a. Have the students independently read the background in question #3 on the **Journey Towards Understanding Handout 1** titled "Should you fight?"
- b. Select three students to each read a speech to the class from the **"Warrior Speeches."** Students reading the speeches should attempt to assume the role of a warrior. As the speeches are being read, students listening should record/summarize one or two statements from each speech on the **Journey Towards Understanding Handout 1** under question #4. At the end of each speech give the students a minute to record what the speech made them think before proceeding to the next speech.
- c. Have the students respond to question #5 on the **Journey Towards Understanding Handout 1**. From the perspective of a warrior, students will describe whether or not to travel to the Detroit area from the Upper Great Lakes Region to fight for the protection of land, family and lifestyle. (This can be given as homework if needed.)
- d. Wrap up the lesson by having the students share and discuss their responses to question 5. Graph their responses to see what percentage would choose to join the Confederation war efforts.

NAME: _____

DATE: _____

HANDOUT 1

JOURNEY TOWARDS UNDERSTANDING

1. Warm up:

- a. Listen to the scenario your teacher reads, in your opinion who owns the \$50? Justify your answer with a few reasons.

2. List three observations and one question you have about what you've seen from the projected "Map Set" showing various land claims in North America. Attempt to make at least one observation from a Native perspective.

Observation 1:

Observation 2:

Observation 3:

Question:

JOURNEY TOWARDS UNDERSTANDING

3. **Should you fight? If so, on who's side?** Read the background of turmoil in the Great Lakes Region below:

The War of 1812 was an important conflict with broad and lasting consequences, particularly for the native inhabitants of North America. During the pivotal 30 years from the close of the Revolutionary War to just before the War of 1812, the United States forcibly expanded its territory by invading native homelands throughout the interior of the continent. Tribal nations of the Great Lakes Region, including the Shawnee, Ojibwa, Odawa, Potawatomi, Wyandotte and many others saw their lands at risk. The same was true for the Muscogee Creek, Seminole, Choctaw, Cherokee and Chickasaw in the south.

Both the British and United States had historically taken land from the tribes. The Native leaders and warrior who emerged in response to this expansion shared a single concern, that of protecting tribal lands and their families. Tribes from the Great Lakes region continued to negotiate with the United States to peacefully retain their lands, but also prepared for a major war if it became necessary. War belts were being circulated, alliances formed and leaders emerged. One such leader during the turn of the 19th century was a Shawnee by the name of Tenskawata (He Who Opens Doors), or the Prophet. The Prophet was the brother of a warrior and great speaker named Tecumseh. Entire villages in the Great Lakes were struggling with the rapid and immense changes shaping their communities. Diseases, war and loss of lands made some tribes seek divine intervention to remedy the problems plaguing their communities.

The Prophet's message to abandon everything American and drive all Americans out of North America was quickly adopted by many tribes seeking to restore their traditional way of life. Large portions of many Native tribal nations banded together in an Indian Confederacy, referred to as the Western Confederacy which included members the Miami (Myaamiaki), Wyandotte (Wyandot or Huron), Shawnee, Sauk-Sac, Fox (Meskwaki), Kickapoo (Kiikaapoi) Ho-Chunk & Winnebago, Odawa (Ottawa), Potawatomi, Delaware, Lenape, Lunaapeew, Seneca, Cayuga-Mingoes, Ojibwe (Chippewa), Muscogee Creek and others.

The Western Confederation of warriors sided against the United States and joined an alliance with the British, believing that a British victory might mean the tribes could retain their lands forever. Believing there was no way to stop the Big Knives (Americans), portions of many of the tribal nations also sided with the United States. In all, more than two-dozen native nations participated in the war of 1812.

JOURNEY TOWARDS UNDERSTANDING

4. Speeches: As you listen to each speech by a Native, record various reasons to fight:

Tecumseh's Speech to the Osage

Write two summary statements why to fight:	What does this speech make you think?
1.	
2.	

Tecumseh's Speech at Machekeithie, on the Wabash River

Write two summary statements why to fight:	What does this speech make you think?
1.	
2.	

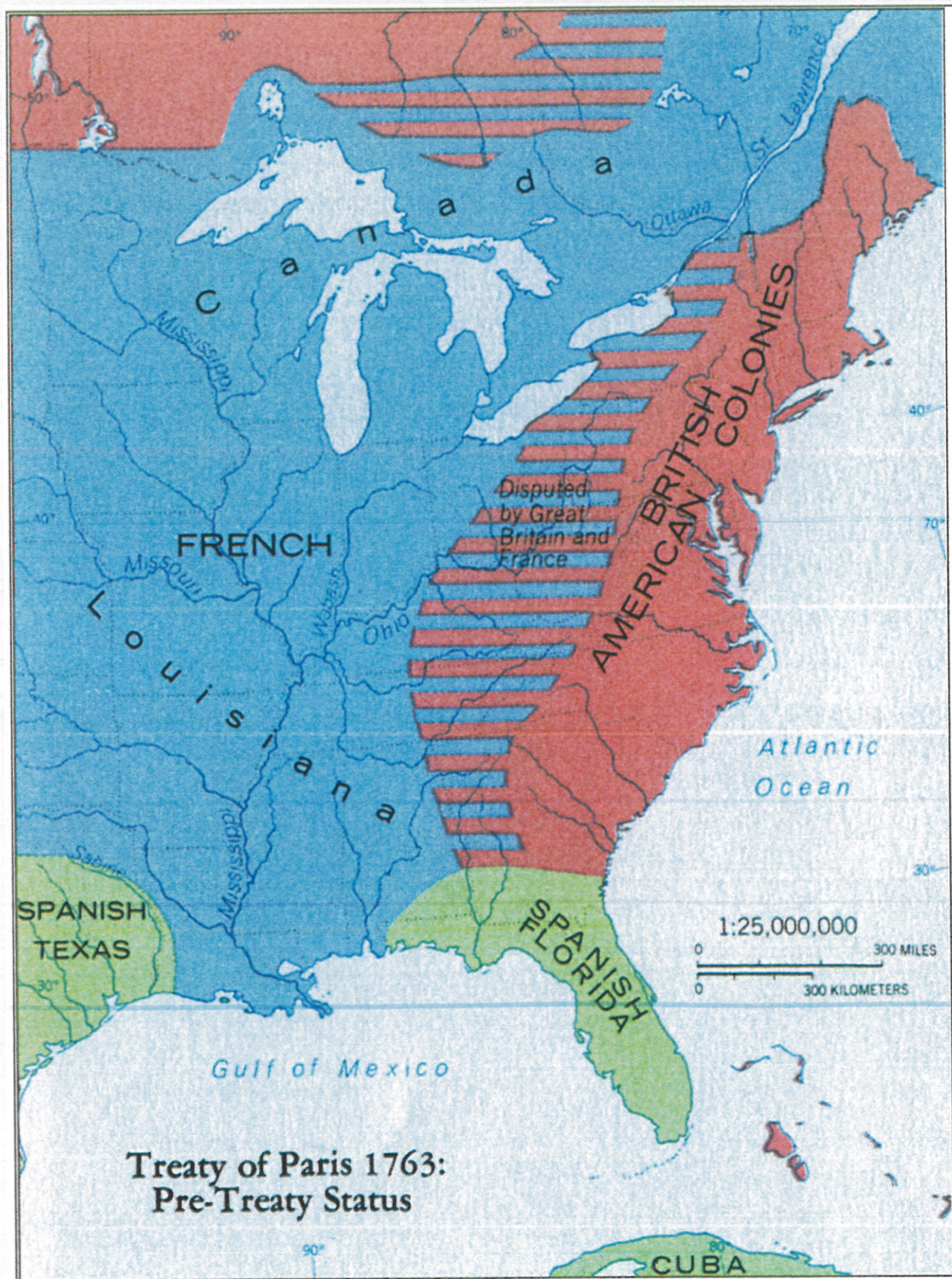
Wyandotte Chitta to Wyandotte Walk-in-the-Water

Write two summary statements why to fight:	What does this speech make you think?
1.	
2.	

5. Now, imagine you are an Odawa warrior living in the Upper Great Lakes Region. A group of warriors are leaving in a few days to help defend Detroit region and push the American's back out of the Great Lakes area. Will you cross the territory with the group in order to defend your land, family and lifestyle? Keep in mind that this journey is over 300-miles. It will likely take 1-4 weeks to travel depending on weather. Consider the full implications of your choice. Write a paragraph in which you describe and justify your decision.

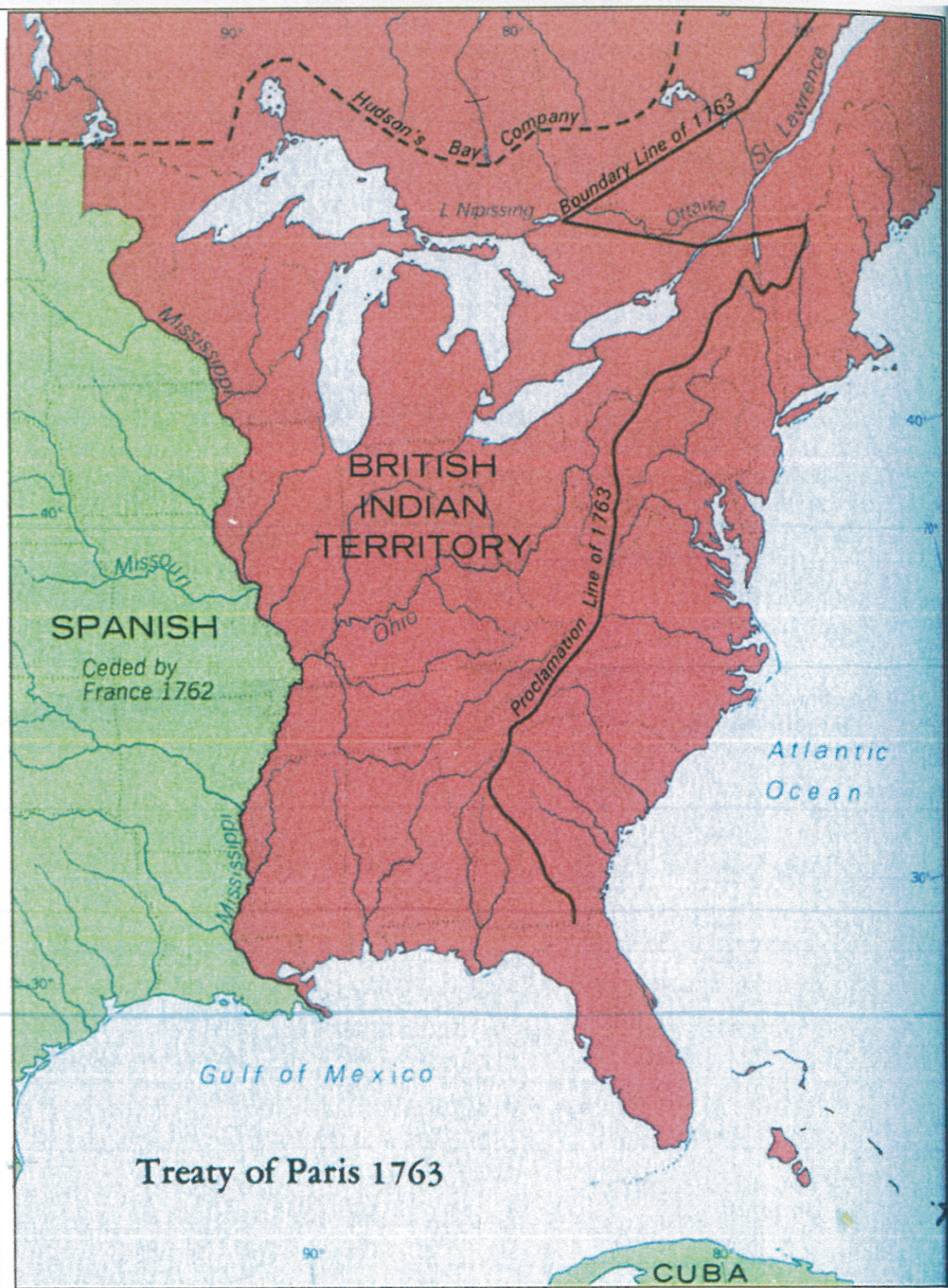
JOURNEY TOWARDS UNDERSTANDING "MAP SET"

MAP 1 PRE-TREATY OF PARIS 1763



JOURNEY TOWARDS UNDERSTANDING "MAP SET"

MAP 2 TREATY OF PARIS 1763



JOURNEY TOWARDS UNDERSTANDING "MAP SET"

MAP 3 TREATY OF PARIS 1783



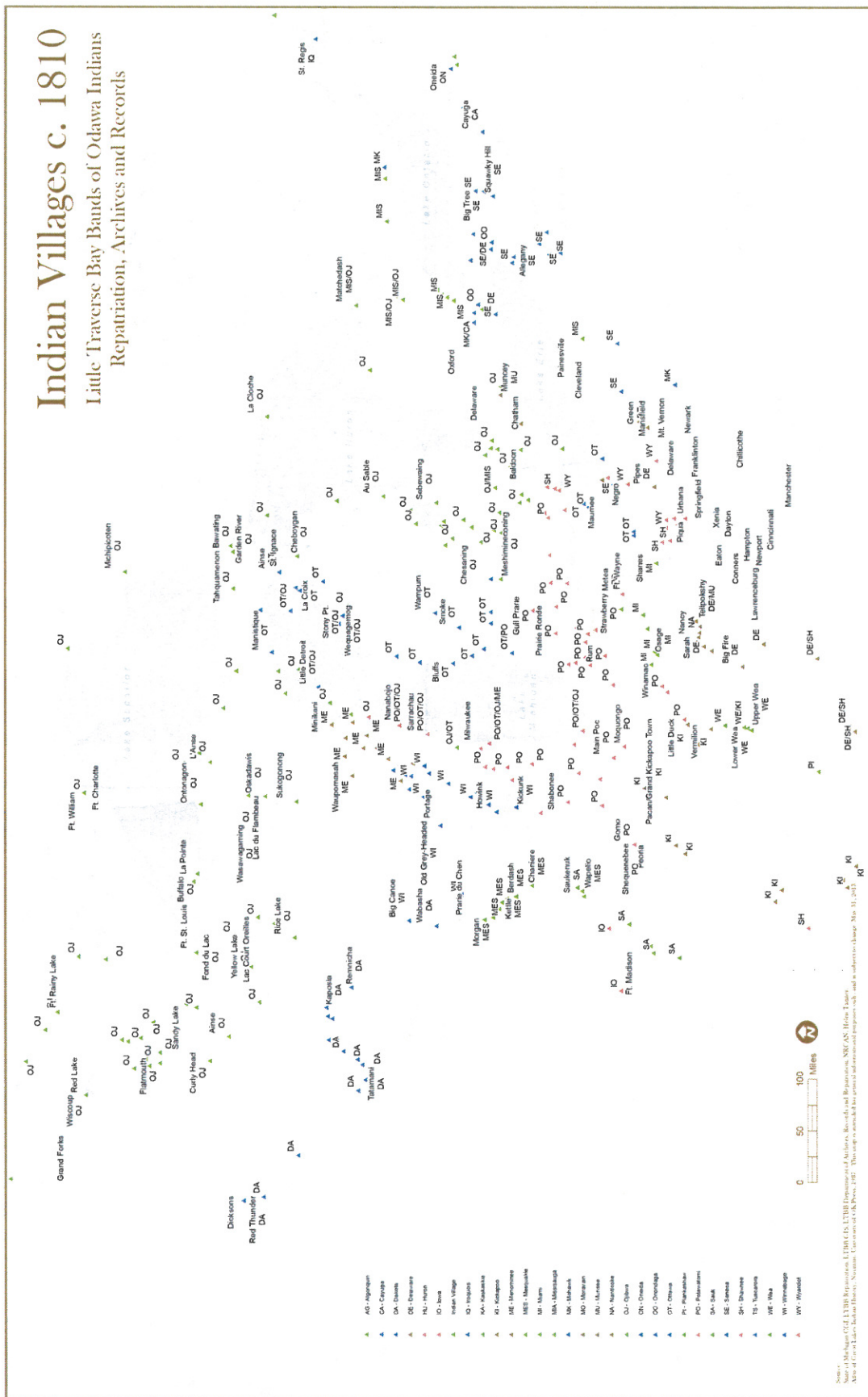
JOURNEY TOWARDS UNDERSTANDING "MAP SET"

MAP 4 TREATY OF PARIS 1795



Indian Villages c. 1810

Little Traverse Bay Bands of Odawa Indians Repatriation, Archives and Records



STUDENT #1

Tecumseh's Speech to the Osage (Winter 1811-1812)

Brothers—We all belong to one family; we are all children of the Great Spirit; we walk in the same path; slake our thirst at the same spring; and now affairs of the greatest concern lead us to smoke the pipe around the same council fire!

Brothers—We are friends; we must assist each other to bear our burdens. The blood of many of our fathers and brothers has run like water on the ground, to satisfy the avarice of the white men. We, ourselves, are threatened with a great evil; nothing will pacify them but the destruction of all the red men.

Brothers—When the white men first set foot on our grounds, they were hungry; they had no place on which to spread their blankets, or to kindle their fires. They were feeble; they could do nothing for themselves. Our father commiserated their distress, and shared freely with them whatever the Great Spirit had given his red children. They gave them food when hungry, medicine when sick, spread skins for them to sleep on, and gave them grounds, that they might hunt and raise corn.

Brothers—The white people are like poisonous serpents: when chilled, they are feeble and harmless; but invigorate them with warmth, and they sting their benefactors to death.

The white people came among us feeble; and now we have made them strong, they wish to kill us, or drive us back, as they would wolves and panthers.

Brothers—The white men are not friends to the Indians: at first, they only asked for land sufficient for a wigwam; now, nothing will satisfy them but the whole of our hunting grounds, from the rising to the setting sun.

Brothers—The white men want more than our hunting grounds; they wish to kill our warriors; they would even kill our old men, women and little ones.

Brothers—Many winters ago, there was no land; the sun did not rise and set: all was darkness. The Great Spirit made all things. He gave the white people a home beyond the great waters. He supplied these grounds with game, and gave them to his red children; and he gave them strength and courage to defend them.

Brothers—My people wish for peace; the red men all wish for peace; but where the white people are, there is no peace for them, except it be on the bosom of our mother.

Brothers—The white men despise and cheat the Indians; they abuse and insult them; they do not think the red men sufficiently good to live.

The red men have borne many and great injuries; they ought to suffer them no longer. My people will not; they are determined on vengeance; they have taken up the tomahawk; they will make it

STUDENT #1

fat with blood; they will drink the blood of the white people.

Brothers—My people are brave and numerous; but the white people are too strong for them alone. I wish you to take up the tomahawk with them. If we all unite, we will cause the rivers to stain the great waters with their blood.

Brothers—If you do not unite with us, they will first destroy us, and then you will fall an easy prey to them. They have destroyed many nations of red men because they were not united, because they were not friends to each other.

Brothers—The white people send runners amongst us; they wish *to* make us enemies that they may sweep over and desolate our hunting grounds, like devastating winds, or rushing waters.

Brothers—Our Great Father, over the great waters, is angry with the white people, our enemies. He will send his brave warriors against them; he will send us rifles, and whatever else we want—he is our friend, and we are his children.

Brothers—Who are the white people that we should fear them? They cannot run fast, and are good marks to shoot at: they are only men; our fathers have killed many of them; we are not squaws, and we will stain the earth red with blood.

Brothers—The Great Spirit is angry with our enemies; he speaks in thunder, and the earth swallows up villages, and drinks up the Mississippi. The great waters will cover their lowlands; their corn cannot grow, and the Great Spirit will sweep those who escape to the hills from the earth with his terrible breach.

Brothers—We must be united; we must smoke the same pipe; we must fight each other's battles; and more than all, we must love the Great Spirits he is for us; he will destroy our enemies, and make all his red children happy.

Source: <http://www.historyisaweapon.com/defcon1/tecumosages.html>

STUDENT #2

Tecumseh's speech at Machekeithie, on the Wabash May 1812

Father, & Brothers Hurons! Brother Hurons,

You say you were employed by our Father and Your own Chiefs to come and have some conversations with us, and we are happy to see You and to hear Your and our Father's Speech. We heartily thank You both for having taken the condition of our poor Women and children to Your consideration. We plainly see that You pity us by the concern You shew [show] for our welfare, and we should deem ourselves much to blame if we did not listen to the Counsel of Our Father and our Brothers the Hurons...

Father & Brothers!

We will now in a few words declare to You our whole hearts. If we hear of the Big Knives coming towards our villages to speak peace, we will receive them, but if We hear of any of our people being hurt by them, or if they unprovokedly advance against us in a hostile manner, be assured we will defend ourselves like men. And if we hear of any of our people having been killed, we will immediately send to all the Nations on or towards the Mississippi, and all this Island will rise as one man. Then Father and Brothers it will be impossible for You or either of You to restore peace between us.

Speech of the Shawanee, Kikapoos & Winnebagos, delivered by Tecumseh at Machekeithie, on the Wabash, in May 1812

Source: <https://firstnationswarof1812.wordpress.com/shawnee-leaders-2/tenskwatawa/>

STUDENT #3

Chitta To Walk in the Water Sanduskey August 6, 1805

Friend. Listen, First I will thank the great spirit, he that is in heaven, and who made the world for all nations; but it was his good will to place us brown people, in these parts of his works. I have called you friend, but to speak, the truth we are brethren, because we are one flesh and blood. I have said, that I will thank the great spirit for the great love and care he has showed to my life and health; it is also my prayer for you and all the Chiefs and young men, that the great spirit would show his love and goodness to you all-In meantime I salute you and all the Chiefs, together with the young men, from my heart. Listen to me my relation, and believe to the words I shall now speak in writing, for I speak in the presence of our Great Spirit. If I lie, it will displease him. for I am resolved to stand and take my countrymen's parts to bring things (which has been done wrong at the late treaty) to rights.

My relation be strong, my heart is right to do you all justice; I am able to do it, for I trust in the great spirit who made us. Let us hold up our heads and speak unto the Americans, as men-and let them know that we are yet able to discover when they wrong us out of our lands. ... I will not stop my mouth to speak the truth, when I see they begin to play tricks upon me and blind your eyes for this they have certainly done when they bought our lands at the late treaty-They have not acted as men, they have not done us justice; they promised me that they would pay six cents per Acre, but I find from my examination that they have not paid two cents.

Instead of allowing the Ottawas and other tribes thirty thousand dollars they have only allowed six-teen thousand, six hundred and sixty six dollars.

Be strong my relation, join your hearts and minds with me and let us shew ourselves as wise men, but not as fools. I pray to the Great Spirit to incline our hearts to take good care of the land which he has given us.-

I wish to hear from you soon-for it must not be delayed I wish also that all the chiefs would give one voice with you CHITTA We are to have a talk soon upon that head in this place and therefore I would be glad to know your minds.

...The first part of this summer, & indeed to the present time, the Western Indians on the Mississippi &c have been sending constant messages, and even deputations, to the Chippaways, Ottawas, Pottawatamies, Shawnese, & stating that the People of the U. S. are their natural Enemies, and that their object is their total extirpation-That they ought to make it a common cause, and immediately make war.

Source: <http://quod.lib.umich.edu/cgi/t/text/text-idx?c=moa;cc=moa;rgn=main;view=text;idno=0534625.0040.001>

Procedure Day Two:

1. Prior to the lesson, setup 4 stations around the classroom. If desired, two copies of each station can be made to set up 8 stations, which may facilitate smaller groups and more focused learning.
 - a. Station 1 — Government Policies
 - b. Station 2 — Forced Removal
 - c. Station 3 — Stay and Assimilate
 - d. Station 4 — Voluntary Removal to Manitoulin Island
2. Warm up:
 - a. Ask the students to quickly discuss with a partner two things they learned yesterday about Native people before the War of 1812.
 - b. Solicit a few responses from the class concerning their discussion and then inform the students that today's lesson will explore the Odawa people during and after the Battles of the River Raisin in the War of 1812.
3. During and after the Battle of The River Raisin
 - a. Distribute "**Odawa at the Battle of the River Raisin**" reading and "**Student Handout Day 2**".
 - b. Have the students read "**Odawa at the Battle of the River Raisin**" and then work with a partner to compose a 40 to 50 word summary of the reading. The students will record their summary on the "**Student Handout Day 2**" worksheet.
 - c. After the groups have completed the summary, each student will find a new partner to share their summary with.
 - d. Review with the students to clarify any confusion or misunderstandings from the reading.
4. Journey of the Odawa after War of 1812- 4-station exercise.
 - a. Divide the class into 4 or 8 groups depending on the number of stations you setup at the beginning of the day. Instruct the students to travel in their assigned groups to the various stations. At each station the students should be given 6 - 10 minutes to read and observe the information about the Odawa provided. Have the students record their observations on the "**Student handout day 2**" worksheet.

The stations include:

- i. Station 1 — Government Policies
- ii. Station 2 — Forced Removal
- iii. Station 3 — Stay and Assimilate
- iv. Station 4 — Voluntary Removal to Manitoulin Island

5. Talking Circle

- a. Guide students to stand or sit in a talking circle, which is a cultural and historical means used to communicate in the Odawa culture.

- i. For more information about Talking Circles visit:

<http://firstnationspedagogy.ca/circletalks.html> or see the **"Talking Circles Overview."**

- ii. Have the students report out their findings in the Talking Circle.

- iii. Encourage all students to share and answer the question:

1. "What did you see and feel about Odawa following the War of 1812, or what questions do you have"

As the teacher, participate in the talking circle, but allow students to answer one another's questions.

- b. After the Talking Circle, allow the students time to reflect on the experience. They can jot down thoughts, draw a picture, or silently meditate to process.

6. To conclude the lesson have the students work with a partner to create two post cards.

- a. Post card 1: **From an Odawa perspective:**

- i. On one side draw a picture or write a slogan that represents your life

- ii. On the other side (side two) write a brief letter. Identify where you are writing from, the date (1830-1990), and a brief message about what your life is like.

- b. Post card 2: From the American government perspective:

- i. On one side draw a picture of or write a slogan that represents the "settlement of Michigan"

- ii. On the other side (side two) write a brief letter from an American government agent describing why Native land is being taken away for settlement and why Native lifestyles are being changed. If necessary, allow the students to conduct additional research to write this postcard.

Evaluation:

• Formative Assessments:

- o Writing from Odawa perspective on whether to travel to Detroit to defend land and lifestyle.
- o Talking circle participation and reflection.

• Summative Assessment:

- o Creation of two postcards that demonstrate understanding of Odawa and American government perspective.

STATION 1

GOVERNMENT POLICIES



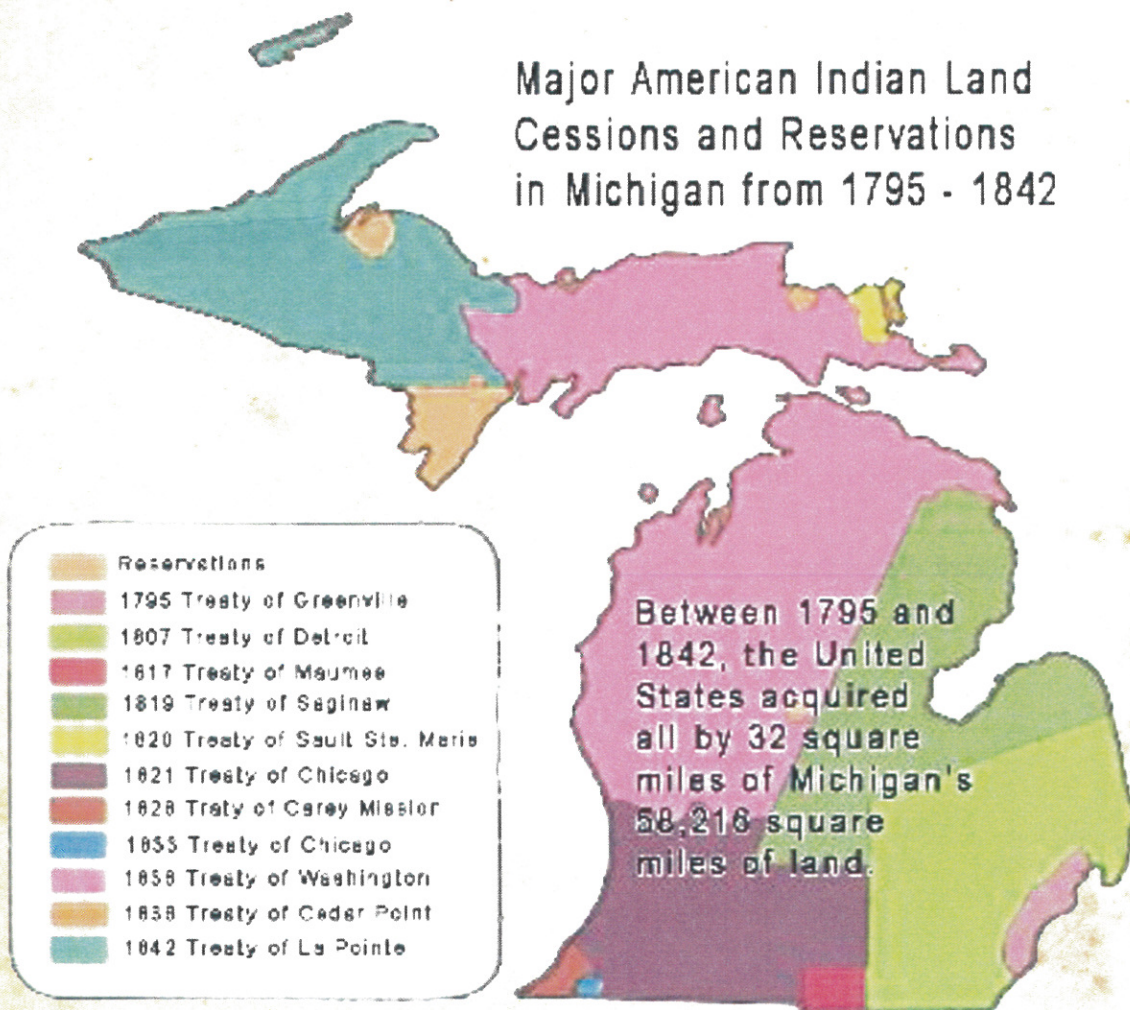
STATION 1 GOVERNMENT POLICIES TEXT SET

Introduction to Station 1

The entire state of Michigan was acquired through treaties. The major land treaties for Michigan include the treaty of Detroit 1807, treaty of Saginaw 1817, treaty of Chicago 1821, treaty of Washington D.C. 1836 and treaty of La Pointe 1842. Other, smaller, treaties were conducted as well. Michigan's territorial governor, Lewis Cass, and the Michigan Indian Agent, Henry Schoolcraft, carried out most of the early treaties in the Aftermath of the War of 1812.

Each treaty differs, as each tribe was an independent decision maker. But all tribes desired several treaty conditions in common; reserving lands for themselves (reservations), accessing natural resources and receiving compensation for the lands ceded. Immediately following the War of 1812, the United States advocated for the removal of Michigan tribes but the tribes refused to leave. For example, only two years after the Washington D.C. Treaty of 1836, Henry Schoolcraft advocated for the removal of the six tribes whom signed that treaty. In some cases, unethical tactics were used during the actual treaty negotiations. Lewis Cass brought massive amounts of alcohol to treaty negotiations over the Saginaw area in 1817, even though doing so was illegal. Despite these legal agreements, the United States rarely upheld its end of the deal. Monies would not be paid in full for the lands ceded by the tribes and in some cases tribes have still not

Major American Indian Land Cessions and Reservations in Michigan from 1795 - 1842



STATION 1 GOVERNMENT POLICIES TEXT SET

INTRODUCTION TO STATION 1 (CONTINUED)

be compensated for lands at all. Settlers poured onto reservation lands, ousting the native inhabitants. Goods and services were not provided to the tribes in accordance with the treaties. In southern Michigan, Potawatomi bands were actually chased by the American Army and hired contractors, for the purpose of forcibly removing them to Kansas. The Wyandotte were forced to flee their Reservation near current-day Flat Rock, Michigan.

Up until the 1850s, Michigan tribes had to contend with forced removal or the threat of removal. New treaties were negotiated, to deal directly with that threat, including the 1855 Treaty of Detroit. This treaty was signed by the same Odawa who agreed to the Washington D.C. 1836 treaty. The 1855 treaty assured the Odawa in northern Michigan they could stay in their homes. But issues of land title, patents and securing lands within the reservation continued to plague the Odawa for many years. Other tribes were able to negotiate new treaties to stay home, but some were not successful. In 1870, the United States declared it would not make any new treaties with tribes. For the entire 20th century, and up until the present day, Michigan tribes fought to have their treaty rights recognized by the federal government. Many U.S. Supreme Court cases have been heard, and continue to be filed, relating to treaty rights that extend back to the Aftermath of the War of 1812 and Battles of the River Raisin.

STATION 1 GOVERNMENT POLICIES TEXT SET

Transcript of President Andrew Jackson's Message to Congress 'On Indian Removal' (1830)

It gives me pleasure to announce to Congress that the benevolent (kind/ caring) policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements is approaching to a happy consummation...

The consequences of a speedy removal will be important to the United States, to individual States, and to the Indians themselves. The pecuniary (financial) advantages which it promises to the Government are the least of its recommendations...It will relieve the whole State of Mississippi and the western part of Alabama of Indian occupancy, and enable those States to advance rapidly in population, wealth, and power. **It will separate the Indians from immediate contact with settlements of whites; free them from the power of the States; enable them to pursue happiness in their own way and under their own rude institutions; will retard the progress of decay, which is lessening their numbers, and perhaps cause them gradually, under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and Christian community.**

The present policy of the Government is but a continuation of the same progressive change by a milder process. **The tribes which occupied the countries now constituting the Eastern States were annihilated or have melted away to make room for the whites. The waves of population and civilization are rolling to the westward, and we now propose to acquire the countries occupied by the red men of the South and West by a fair exchange, and, at the expense of the United States, to send them to land where their existence may be prolonged and perhaps made perpetual.** Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did or than our children are now doing? ... Does Humanity weep at these painful separations from everything, animate and inanimate, with which the young heart has become entwined? Far from it. It is rather a source of joy that our country affords scope where our young population may range unconstrained in body or in mind, developing the power and facilities of man in their highest perfection. ... Can it be cruel in this Government when, by events which it can not control, the Indian is made discontented in his ancient home to purchase his lands, to **give him a new and extensive territory, to pay the expense of his removal, and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the West on such conditions!** If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy.

And is it supposed that the wandering savage has a stronger attachment to his home than the settled, civilized Christian? Is it more afflicting to him to leave the graves of his fathers than it is to our brothers and children? Rightly considered, **the policy of the General Government toward the red man is not only liberal, but generous.** He is unwilling to submit to the laws of the States and mingle with their population. To save him from this alternative, or perhaps utter annihilation, the General Government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement.

Excerpts of Transcription courtesy of [Civics Online](http://www.civicsonline.com).

U.S. National Archives & Records Administration,
<http://www.ourdocuments.gov/doc.php?doc=25&page=transcript>

STATION 1 GOVERNMENT POLICIES TEXT SET

TREATY WITH THE WYANDOT, ETC., 1815.

(Spring Wells Treaty)

Sept. 8, 1815. | 7 Stat., 131. | Ratified Dec. 26, 1815.

A Treaty between the United States of America and the Wyandot, Delaware, Seneca, Shawanoe, Miami, Chippewa, Ottawa, and Potawatimie, Tribes of Indians, residing within the limits of the State of Ohio, and the Territories of Indiana and Michigan.

ARTICLE 1.

The United States give peace to the Chippewa, Ottawa, and Potawatimie, tribes.

ARTICLE 2.

They also agree to restore to the said Chippewa, Ottawa, and Potawatimie tribes all the possessions, rights, and privileges, which they enjoyed, or were entitled to, in the year one thousand eight hundred and eleven, prior to the commencement of the late war with Great Britain; and the said tribes, upon their part, agree again to place themselves under the protection of the United States, and of no other power whatsoever.

ARTICLE 3.

In consideration of the fidelity to the United States which has been manifested by the Wyandot, Delaware, Seneca, and Shawanoe, tribes, throughout the late war, and of the repentance of the Miami tribe, as manifested by placing themselves under the protection of the United States, by the treaty of Greenville, in eighteen hundred and fourteen, the said **States agree to pardon such of the chiefs and warriors of said tribes as may have continued hostilities against them until the close of the war with Great Britain, and to permit the chiefs of their respective tribes to restore them to the stations and property which they held previously to the war.**

ARTICLE 4.

The United States and the beforementioned tribes or nations of Indians, that is to say, the Wyandot, Delaware, Seneca, Shawanoe, Miami, Chippewa, Ottawa, and Potawatimies, agree to renew and confirm the treaty of Greenville, made in the year one thousand seven hundred and ninety-five, and all subsequent treaties to which they were, respectively, parties, and the same are hereby again ratified and confirmed in as full a manner as if they were inserted in this treaty.

Done at Spring Wells, the eighth day of September, in the year of our Lord one thousand eight hundred and fifteen, and of the independence of the United States, the fortieth.

In testimony whereof, they, the said commissioners, and the sachems, head men and warriors of the different tribes, have hereunto set their hands, and affixed their seals.

STATION 1 GOVERNMENT POLICIES TEXT SET

Tribes in the Great Lakes Represented by dozens of villages (c. 1770-1870)

By State	Circa 1770	Circa 1812	Circa 1870
Michigan	Odawa, Potawatomi, Ojibway, Huron	Odawa, Potawatomi, Ojibway, Huron	Odawa, Potawatomi, Ojibway retain multiple villages in Michigan. Some villages are removed.
Ohio	Odawa, Ojibway, Huron, Delaware, Shawnee, Mingo, Miami	Odawa, Shawnee, Huron, Munsee, Delaware	None. Tribes removed to Oklahoma or Kansas.
Indiana	Wea, Piankeshaw, Potawatomi, Miami	Wea, Miami, Delaware, Potawatomi, Shawnee	3 Miami villages, 1 Shawnee village. Tribes removed to Oklahoma or Kansas.
Illinois	Kickapoo, Mascouten, Potawatomi, Sauk, Illinois, Peoria, Kaskaskia	Potawatomi, Odawa, Ojibway, Kickapoo, Winnebago, Sauk, Mesquakie, Kaskaskia	None. Tribes removed to Oklahoma or Kansas.
Minnesota	Ojibway, Dakota (Sioux)	Ojibway, Dakota (Sioux)	Ojibway and Dakota retain multiple villages
Wisconsin	Ojibway, Winnebago, Mesquakie, Sauk, Potawatomi, Menominee	Ojibway, Winnebago, Potawatomi, Menominee, Odawa, Mesquakie	Potawatomi, Menominee, Ojibway, Winnebago, Oneida retain multiple villages. Some villages are removed.
Ontario	Odawa, Ojibway, Cree, Algonkin, Iroquois	Ojibway, Mohawk, Oneida, Cayuga, Seneca, Onondaga, Munsee, Tuscarora	Odawa, Ojibway, Mohawk, Iroquois, Huron, Algonquin
New York	Iroquois (Seneca, Oneida, Onondaga, Mohawk, Cayuga, Tuscarora)	Cayuga, Onondaga, Mohawk, Seneca, Oneida, Delaware, Tuscarora	Seneca, Onondaga, Mohawk, Oneida, Tuscarora
Pennsylvania	Delaware, Seneca, Munsee	Seneca	None. Tribes removed to Oklahoma or Kansas.

STATION 2

FORCED REMOVAL



STATION 2 FORCED REMOVAL TEXT SET

Introduction

After the War of 1812, thousands of white settlers moved into the Northwest Territory, and American policies towards Native Americans became firmly established, some tribes were completely removed from the region. The Ottawa tribes that once co-founded Detroit and inhabited Ohio and Southern Michigan were eventually removed from their villages and pushed west to Kansas and then Oklahoma. Some efforts were made to move north and join other Odawa in the Northern Michigan, but intertribal differences stemming from the War prevented the migration of the Southern Michigan and Ohio Ottawa to Northern Michigan.

Brief History of the Ottawa Tribe of Oklahoma Prior to Removal Provided by Rhonda Hayworth, edited by the National Park Service

The Ottawa Tribe of Oklahoma is made up of descendants of the Ottawa who after migrating from Canada into Michigan agreed to live in the area around Fort Detroit and the Maumee River in Ohio. The Ottawa's ancestors had several villages around and within the Western basin of Lake Erie (Get-she-gum-eg-sug wach). The Ottawa People have always made their villages and encampments on islands, the edge of lakes or in the fork between rivers. These villages would be moved a short distance every three years to allow for regrowth, which ensured the fish and wildlife needed to support the tribes remained plentiful. After 9 years the village would be back in its original place.

The village of Ogantz was one of the largest villages and the center of the Ottawa trade route (now the present city of Marble Head north of Sandusky Bay). From this village the Ottawa would cross the Getshe gumegsugwach (Lake Erie) and trade with Detroit using North Bass Island as a stopping/trading point during our travels. The Ottawa had formed small villages on each of the islands (Mens-neswe-kewadin (North Bass) Mens-neswe-notin (Middle Bass) and Mens- neswe- shahwun (South Bass) to protect their trade routes and to form trading posts where both the French and English could come and trade. The Island villagers hunted, farmed, gathered wild rice, nuts, berries, and fished the channels between the islands using gill nets. From North Bass Island we could travel east to point Pelee, and northwest to Detroit, and Walpole Island. The Ottawa also had several other villages on the lake edge and on the rivers surrounding the western basin of Getshe gumegsugwach.

With the United States takeover of Southeast Michigan and Ohio, the Ottawa way of life was dramatically changed. Michigan's Territorial Governor Hull pressured the Ottawa to leave their lands. A message from the northern Michigan Ottawa to the Ottawa in Ohio recorded by Henry Schoolcraft captured the complexity of tribal struggles:

"Ossignac, at an interview at my house this afternoon, says that the Ottawas of Maumee, Ohio, sent a message to the Ottawas of L'Abre Croche, in Governor Hull's time-

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consequently between 1805-1812-saying; "We were originally of one fire and we wish to come back again to you, that we may all derive heat again from the same fire."

The Ottawas of L'Abre Croche replied: "True, but you took a coal to warm yourselves by. Now, it will be better that you remain by your own coal, which you saw fit along ago to take from our fire. Remain where you are."¹

Removal 1810-1839

The United States success in subduing the American Indians and taming the frontier during the War of 1812 resulted in the population of the Michigan Territory nearly doubling after the War from 4,762 American residents in 1810 to American 8,896 residents in 1820.² Pressures from population growth and war debts place tremendous pressure on Michigan's new Territorial Governor Lewis Cass to aggressively continue expansion. The Aftermath of the Battles of the River Raisin is eventually completely realized for the Great Lakes Tribal Nations. With the completion of the Erie Canal in 1825³, the population of the Michigan Territory quickly bloomed to 31,639⁴ people by 1830. The dramatic population increases resulted in new communities developing all around the American Indian villages that remained in Southeast Michigan and Ohio. The United States worked earnestly to consolidate and disperse Tribes from the growing population centers and in 1827 removed two Potawatomi villages from current day Southfield, Michigan⁵.

By 1830 the time was ripe for the expulsion of the Ottawa from their homeland in Ohio and on May 28, 1830, the United States Government sanctioned the unfavorable policy of the new settlers towards the Indians by passing the Removal Act. Lieutenant J.P. Simonton, a government official sent to help remove the Ottawa, reported that they were rapidly becoming pressed for subsistence, that game in the area was growing scarce; and, that the traders had ceased to supply the Ottawa with food and goods. With these sources of food cut off, said Simonton, these beggarly Indians will soon beg to be removed.

By 1832, the Ottawa of northern Ohio were faced with the problem of survival; they could agree to remove to the strange lands in the west, they could remain in their homeland and face starvation and brutal treatment by the settlers; or, they could try to escape to their friends in Canada where they were always welcome. By December of 1832, the first group of Ottawa consisting of 15 men 15 women and 42 Children were removed to Kansas. Those who were

¹ Personal Memoirs of a Residence of thirty years with the Indian tribes on the American Frontier. By Henry Schoolcraft. p.483

² U.S. Census Bureau statistics found at <https://www.census.gov/dmd/www/resapport/states/michigan.pdf>, 2/23/2016

³ <http://www.eriecanal.org/>, 3/14/2016

⁴ U.S. Census Bureau statistics found at <https://www.census.gov/dmd/www/resapport/states/michigan.pdf>, 3/14/2016

⁵ 1827 Treaty of St. Joseph

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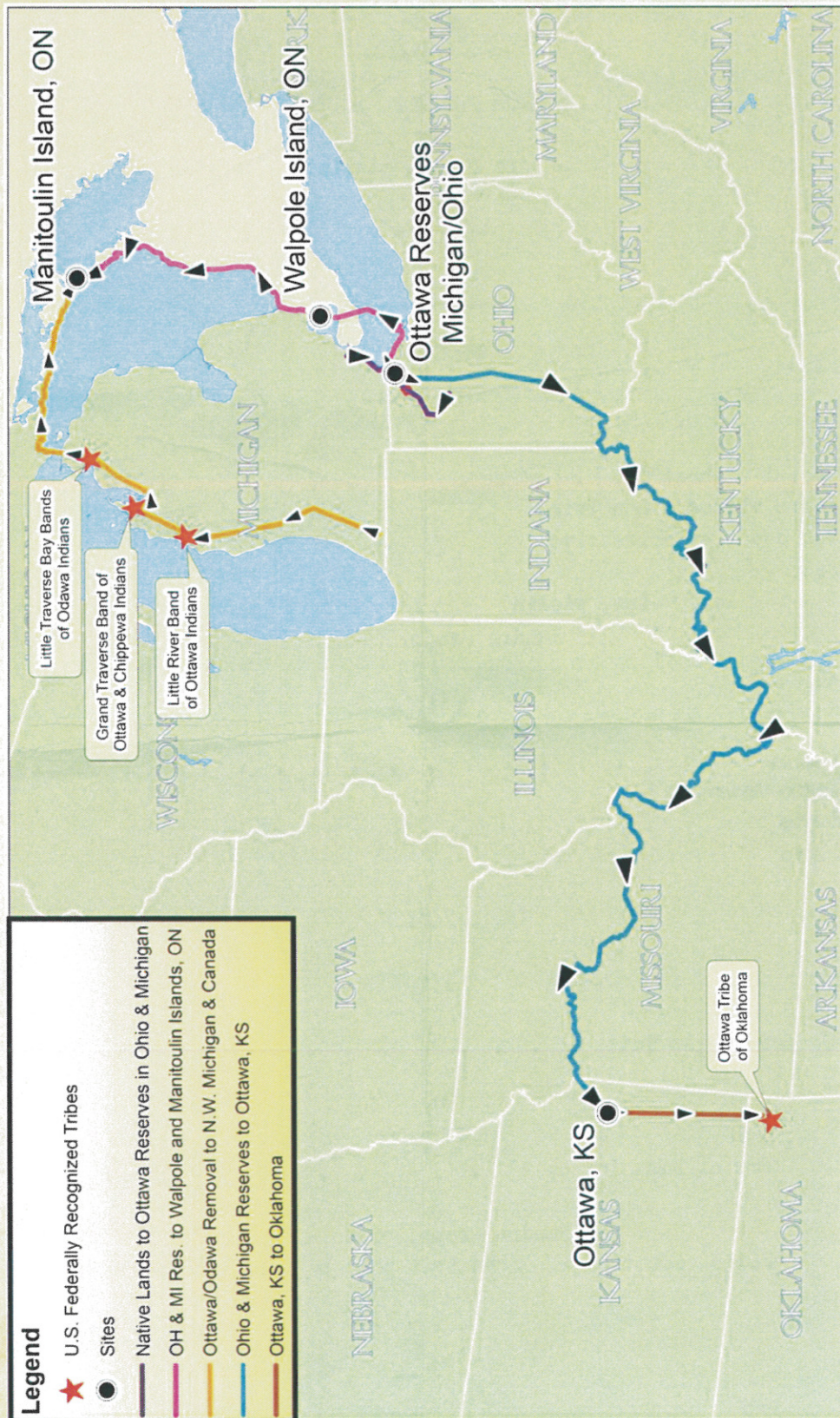
removed first included the tribesmen from Ocquanoxcey's Village and Blanchard Forks. The first group of Ottawa arrived in Kansas in January of 1833.

The Second removal of Ottawa involved those living in towns on the Auglaize River and on the Maumee River above Toledo in August of 1837 when 18 men 26 women and 130 children were removed. In 1837, The New York Times reported "One hundred and sixty six Indian men, women, and children of the Ottawa tribe passed through Louisville last Monday, from Maumee, Ohio on their way to Osage River, under the charge of Col. M'Ilvaine. Of all the forlorn and wretched looking set of individuals, whom we have looked upon for some time past, we willingly concede to these the stamp of degradation appears much more visible in their bloated and disfigured countenance and evinces at once that the fierce and warlike souls of their sires, animates no more in the bosom of this degenerated race of men."

In July of 1839, the last Ottawa (19 men, 24 women and 65 children) were forced from their homes in Southeast Michigan and Ohio and were removed to Kansas. During each of these removals the Indian agents often turned their heads and allowed Ottawa families to escape to Canada. About half of the Ottawa from Southeast Michigan and Ohio were saved from the brutal removal to Kansas by escaping. The families used the islands as a refuge and hiding place on the way to Canada. Many of the Ottawa refugees that reached Canada settled with their brethren the Chippewa and Pottawatomie on Manitoulin Island, at Sarnia Reserve, and on Walpole Island.

The removals were each tragic in their own way; the few Indians who had money were often robbed by settlers during removal, horses gave out or were stolen, a good portion of the Indians became sick and many died. When the Ottawa arrived in Kansas there were no provisions or doctors awaiting them as the government had promised. The government had not arranged to provide the promised ploughs or materials needed to start the spring planting. Some of the more heartsick of the Ottawa made the long and tiring trek back to the Ohio country, and the misery of the migration lost nothing of its luridness in the stories that these Indians told to the remaining tribes. 1/3 of the 354 Ottawa who were forced from their home lands in Southeast Michigan and Ohio perished in their first harsh years in Kansas.

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Kansas 1832-1867

The Ottawa had been repeatedly taken advantage of by the government, traders and settlers. In 1833, Reverend Jotham Meeker came to the Ottawa's territory in Kansas and with him came a better living for the Ottawa. Rev. Meeker helped the Ottawa by educating them and by making sure that they were not taken advantage of by settlers or Indian agents. When the Treaty of 1862 required the Ottawa to divide up their land they honored Rev. Meeker and the Baptist church granting them 20,000 of the 74,000 acre's Ottawa land to be used and sold to raise money to build a Baptist school for the education of whites and Indians. The Ottawa made an arrangement in the Treaty that in exchange for the land the Ottawa Children would receive a free education. The school started in 1865 and two Ottawa students were granted their free education, but like past agreements, this one did not last long. In 1867, the Ottawa were once again forced to move. The Ottawa sold their land in Kansas and were removed to Indian Territory, in Oklahoma. The school later become known as Ottawa University in honor of the Ottawa who first established it and the Kansas reservation where the Ottawa once lived became Ottawa Township.

Oklahoma

When the Ottawa Tribe was forced to move to Oklahoma in 1867 many more Ottawa died and only about 200 completed the journey. Exhausted from the oppression of continuous forced removals did not slow the resilient Ottawa from settling once again. Upon arrival in Oklahoma, the Ottawa entered into a contract with the Shawnee Tribe to purchase 14,863 acres of their reservation. They thought that by owning the land they would never have to move again and that they would be finally left alone. In 1900, the government again intervened into the lives of the Ottawa and split up their land. The government gave each Ottawa an allotment and then sold what the government considered excess land to white settlers without regard to the fact that the Ottawa had purchased the land as a tribal nation. For a time, the Ottawa were left to live in peace, but in 1956 the United States Government ruled that the Ottawa Tribe no longer served purpose and terminated them as a tribe nation. When the tribal government was dissolved by the United States the Ottawa experienced a long dark period filled with tremendous struggles, but they did not give up.

On May 15, 1978, the Ottawa Tribe of Oklahoma was restored as a sovereign nation and once again recognized by the United States when the Ottawa Council and U.S. Congress ratified the Constitution in 1979. Since reestablishment, then the tribe has started to grow and is again beginning to prosper. The Ottawa Tribe of Oklahoma now has nearly 3,000 members and has established numerous businesses to help improve the life of Tribal members. The Ottawa Tribe of Oklahoma owns two convenience stores and a casino that are used to generate revenue that provides supplemental funding necessary to provide basic services for tribal members like health

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care and education. The Ottawa Tribe of Oklahoma is governed by a Council consisting of a chief, second chief, secretary and treasurer, first councilman, and second councilman. All Ottawa Tribe of Oklahoma members over the age of 18 are eligible to be elected by fellow tribal members to serve on the Council government.

In 2009, the Ottawa Tribe of Oklahoma and Ottawa University signed a new treaty reinstating the original agreement that Ottawa Tribal members would be provided a free education through the school they once help establish. Today, Ottawa tribal members again attend Ottawa University.



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TREATY WITH THE OTTAWA, 1831.

Aug. 30, 1831. | 7 Stat., 359. | Proclamation, April 6, 1832.*

Articles of agreement and convention made and concluded this thirtieth day of August, in the year of our Lord one thousand eight hundred and thirty-one, by and between James B. Gardiner, specially appointed commissioner on the part of the United States, on the one part, and the chiefs, head men and warriors of the band of Ottoway Indians residing within the State of Ohio on the other part, for a cession of the several tracts of land now held and occupied by said Indians within said State, by reservations made under the treaty concluded at Detroit on the 17th day of November, 1807, and the treaty made at the foot of the rapids of the Miami river of Lake Erie, on the 29th of September, 1817.

WHEREAS the President of the United States, under the authority of the act of Congress, approved May 28, 1830, has appointed a special commissioner to confer with the different Indian tribes residing within the constitutional limits of the State of Ohio, and to offer for their acceptance the provisions of the before mentioned act: And whereas the band of Ottoways residing on Blanchard's fork of the Great Auglaize river, and on the Little Auglaize river at Oquanoxie's village, have expressed their consent to the conditions of said act, and their willingness to remove west of the Mississippi, in order to obtain a more permanent and advantageous home for themselves and their posterity:

Therefore, in order to carry into effect the aforesaid objects, the following articles of convention have been agreed upon, by the aforesaid contracting parties, which, when ratified by the President of the United States, by and with the consent of the Senate thereof, shall be mutually binding upon the United States and the aforesaid band of Ottoway Indians.

ARTICLE 1.

The band of Ottoway Indians, residing on Blanchard's fork of the great Auglaize river, and at Oquanoxa's village on the Little Auglaize river, in consideration of the stipulations herein made on the part of the United States, **do forever cede, release and quit claim to the United States, the lands reserved to them by the last clause of the sixth article of the treaty made at the foot of the Rapids of the Miami of the Lake on the 29th of September, 1817; which clause is in the following words: "There shall be reserved for the use of the Ottoway Indians, but not granted to them, a tract of land on Blanchard's fork of the Great Auglaize river, to contain five miles square, the center of which tract is to be where the old trace crosses the said fork; and one other tract, to contain three miles square on the Little Auglaize river, to include Oquanoxa's village," making in said cession twenty-one thousand seven hundred and sixty acres.**

ARTICLE 2.

The chiefs, head men and warriors of the band of Ottoway Indians, residing at and near the places called *Roche de Boeuf* and Wolf rapids, on the Miami river of Lake Erie, and within the State of Ohio, wishing to become parties to this convention, and not being willing, at this time, to stipulate for their removal west of the Mississippi; do hereby agree, in consideration of the

STATION 2 FORCED REMOVAL TEXT SET

stipulations herein made for them on the part of the United States, to cede, release and forever quit claim to the United States the following tracts of land, reserved to them by the treaty made at Detroit on the 17th day of November, 1807, to wit, the tract of six miles square above *Roche de Boeuf*, to include the village where Tondagonie (or Dog) formerly lived; and also three miles square at the Wolf rapids aforesaid, which was substituted for the three miles square granted by the said treaty of Detroit to the said Ottoways "to include *Presque Isle*," but which could not be granted as stipulated in said treaty of Detroit, in consequence of its collision with the grant of twelve miles square to the United States by the treaty of Greenville; making in the whole cession made by this article twenty-eight thousand one hundred and fifty-seven acres, which is exclusive of a grant made to Yellow Hair (or Peter Minor) by the 8th article of the treaty at the foot of the Rapids of Miami, on the 29th of September, 1817, and for which said Minor holds a patent from the General Land Office for 643 acres.

ARTICLE 3.

In consideration of the cessions made in the first article of this convention, the United States agree to cause the band of Ottoways residing on Blanchard's fork, and at Oquanoxa's village, as aforesaid, **consisting of about two hundred souls, to be removed, in a convenient and suitable manner, to the western side of the Mississippi river; and will grant, by patent in fee simple, to them and their heirs for ever, as long as they shall exist as a nation, and remain upon the same, a tract of land to contain thirty-four thousand acres, to be located adjoining the south or west line of the reservation equal to fifty miles square, granted to the Shawnees of Missouri and Ohio on the Kansas river and its branches, by the treaty made at St. Louis, November 7th, 1825.**

ARTICLE 4.

The United States will defray the expense of the removal of the said band of Ottoways, and will moreover supply them with a sufficiency of good and wholesome provisions to support them for one year after their arrival at their new residence.

ARTICLE 5.

In lieu of the improvements which have been made on the lands ceded by the first article of this convention, it is agreed that the United States shall advance to the Ottoways of Blanchard's fork and Oquanoxa's village, the sum of two thousand dollars, to be reimbursed from the sales of the lands ceded by the said first article. And it is expressly understood that this sum is not to be paid until the said Ottoways arrive at their new residence, and that it is for the purpose of enabling them to erect houses and open farms for their accommodation and subsistence in their new country. A fair and equitable distribution of this sum shall be made by the chiefs of the said Ottoways, with the consent of their people, in general council assembled, to such individuals of their band as may have made improvements on the lands ceded by the first article of this convention, and may be properly entitled to the same.

ARTICLE 6.

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The farming utensils, live stock and other chattel property, which the said Ottoways of Blanchard's fork and Oquanoxa's village now own, shall be sold, under the superintendence of some suitable person appointed by the Secretary of War; and the proceeds paid to the owners of such property respectively.

ARTICLE 7.

The United States will expose to sale to the highest bidder, in the manner of selling the public lands, the tracts ceded by the first article of this convention, and after deducting from the proceeds of such sales the sum of seventy cents per acre, exclusive of the cost of surveying, and the sum of two thousand dollars advanced in lieu of improvements; it is agreed that the balance, or so much thereof as may be necessary, shall be hereby guaranteed for the payment of the debts, which the said Ottoways of Blanchard's fork, and Oquanoxa's village may owe in the State of Ohio and the Territory of Michigan, and agree to be due by them, as provided in the sixteenth article of this convention; and any surplus of the proceeds of said lands, which may still remain, shall be vested by the President in Government stock, and five per cent. thereon shall be paid to the said Ottoways of Blanchard's fork and Oquanoxa's village, as an annuity during the pleasure of Congress.

ARTICLE 8.

It is agreed that the said band of Ottoways of Blanchard's fork and Oquanoxa's village, shall receive, at their new residence, a fair proportion of the annuities due to their nation by former treaties, which shall be apportioned under the direction of the Secretary of War, according to their actual numbers.

ARTICLE 9.

The lands granted by this agreement and convention to the said band of Ottoways residing at Blanchard's fork and Oquanoxa's village shall not be sold nor ceded by them, except to the United States. And the United States guarantee that said lands shall never be within the bounds of any State or territory, nor subject to the laws thereof, and further, that the President of the United States will cause said band to be protected at their new residence, against all interruption or disturbance from any other tribe or nation of Indians and from any other person or persons whatever: and he shall have the same care and superintendence over them in the country to which they design to remove, that he now has at their present residence.

ARTICLE 10.

As an evidence of the good will and kind feeling of the people of the United States towards the said band of Ottoways of Blanchard's fork and Oquanoxa's village; it is agreed that the following articles shall be given them, as presents, to wit: eighty blankets, twenty-five rifle guns, thirty-five axes, twelve ploughs, twenty sets of horse gears, and Russian sheeting sufficient for tents for their whole band; the whole to be delivered according to the discretion of the Secretary of War.

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ARTICLE 11.

In consideration of the cessions made in the second article of this convention by the chiefs, head men and warriors of the band of Ottoways residing at *Roche de Boeuf* and Wolf rapids, it is agreed that the United States will grant to said band by patent in fee simple, forty thousand acres of land, west of the Mississippi, adjoining the lands assigned to the Ottoways of Blanchard's fork and Oquanoxa's village, or in such other situation as they may select, on the unappropriated lands in the district of country designed for the emigrating Indians of the United States. And whenever the said band may think proper to accept of the above grant, and remove west of the Mississippi, the United States agree that they shall be removed and subsisted by the Government in the same manner as is provided in this convention for their brethren of Blanchard's fork and Oquanoxa's village, and they shall receive like presents, in proportion to their actual numbers, under the direction of the Secretary of War. It is also understood and agreed that the said band, when they shall agree to remove west of the Mississippi, shall receive their proportion of the annuities due their nation by former treaties, and be entitled in every respect to the same privileges, advantages and protection, which are herein extended to their brethren and the other emigrating Indians of the State of Ohio.

ARTICLE 12.

The lands ceded by the second article of this convention shall be sold by the United States to the highest bidder, in the manner of selling the public lands, and after deducting from the avails thereof *seventy* cents per acre, exclusive of the cost of surveying, the balance is hereby guaranteed to discharge such debts of the Ottoways residing on the river and bay of the Miami of Lake Erie, as they may herein acknowledge to be due, and wish to be paid. And whatever overplus may remain of the avails of said lands, after discharging their debts as aforesaid, shall be paid to them in money, provided they shall refuse to remove west of the Mississippi, and wish to seek some other home among their brethren in the Territory of Michigan. But should the said band agree to remove west of the Mississippi, then any overplus which may remain to them, after paying their debts, shall be invested by the President, and five per centum paid to them as an annuity, as is provided for their brethren by this convention.

ARTICLE 13.

At the request of the chiefs residing at *Roche de Boeuf* and Wolf rapids, it is agreed that there shall be reserved for the use of Wau be ga kake (one of the chiefs) for three years only, from the signing of this convention, a section of land below and adjoining the section granted to and occupied by Yellow Hair or Peter Minor; and also there is reserved in like manner and for the term of three years, and no longer, for the use of Muck-qui-on-a, or Bearskin, one section and a half, below Wolf rapids, and to include his present residence and improvements. And it is also agreed that the said Bearskin shall have the occupancy of a certain small island in the Maumee river, opposite his residence, where he now raises corn, which island belongs to the United States, and is now unsold; but the term of this occupancy is not guaranteed for three years; but only so long as the President shall think proper to reserve the same from sale. And it is further understood, that any of the temporary reservations made by this article, may be surveyed and

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sold by the United States, subject to the occupancy of three years, hereby granted to the aforesaid Indians.

ARTICLE 14.

At the request of the chiefs of *Roche de Boeuf* and Wolf rapids, there is hereby granted to Hiram Thebeault (a half blooded Ottoway,) a quarter section of land, to contain one hundred and sixty acres and to include his present improvements at the Bear rapids of the Miami of the Lake. Also, one quarter section of land, to contain like quantity, to William McNabb, (a half blooded Ottoway,) to adjoin the quarter section granted to Hiram Thebeault. In surveying the above reservations, no greater front is to be given on the river, than would properly belong to said quarter sections, in the common manner of surveying the public lands.

ARTICLE 15.

At the request of the chiefs of *Roche de Boeuf* and Wolf rapids, there is granted to the children of Yellow Hair, (or Peter Minor,) one half section of land, to contain three hundred and twenty acres, to adjoin the north line of the section of land now held by said Peter Minor, under patent from the President of the United States, bearing date the 24th of November, 1827, and the lines are not to approach nearer than one mile to the Miami river of the Lake.

ARTICLE 16.

It is agreed by the chiefs of Blanchard's fork and Oquanoxa's village, and the chiefs of *Roche de Boeuf* and Wolf rapids, jointly, that they are to pay out of the surplus proceeds of the several tracts herein ceded by them, equal proportions of the claims against them by John E. Hunt, John Hollister, Robert A. Forsythe, Payne C. Parker, Peter Minor, Theodore E. Phelps, Collister Haskins and S. and P. Carlan. The chiefs aforesaid acknowledge the claim of John E. Hunt to the amount of five thousand six hundred dollars; the claim of John Hollister to the amount of five thousand six hundred dollars; the claim of Robert A. Forsythe to the amount of seven thousand five hundred and twenty-four dollars, in which is included the claims assigned to said Forsythe by Isaac Hull, Samuel Vance, A. Peltier, Oscar White and Antoine Lepoint. They also allow the claim of Payne C. Parker to the amount of five hundred dollars; the claim of Peter Minor to the amount of one thousand dollars; the claim of Theodore E. Phelps to the amount of three hundred dollars; the claim of Collister Haskins to the amount of fifty dollars, but the said Haskins claims fifty dollars more as his proper demand: and the claim of S. and P. Carlan to the amount of three hundred and ninety-eight dollars and twenty-five cents. The aforesaid chiefs also allow the claim of Joseph Laronger to the amount of two hundred dollars, and the claim of Daniel Lakin to the amount of seventy dollars. Notwithstanding the above acknowledgments and allowances, it is expressly understood and agreed by the respective parties to this compact, that the several claims in this article, and the items which compose the same, shall be submitted to the strictest scrutiny and examination of the Secretary of War, and the accounting officers of the Treasury Department, and such amount only shall be allowed as may be found just and true.

STATION 2 FORCED REMOVAL TEXT SET

ARTICLE 17.

On the ratification of this convention, the privileges of every description, granted to the Ottoway nation within the State of Ohio, by the treaties under which they hold the reservations of land herein ceded, shall forever cease and determine.

ARTICLE 18.

Whenever the deficiency of five hundred and eighty dollars, which accrued in the annuities of the Ottoways for 1830, shall be paid, the parties to this convention, residing on Blanchard's fork and Oquanoxa's village, shall receive their fair and equitable portion of the same, either at their present or intended residence.

ARTICLE 19.

The chiefs signing this convention, also agree, in addition to the claims allowed in the sixteenth article thereof, that they owe John Anderson two hundred dollars; and Francis Lavoy two hundred dollars.

ARTICLE 20.

It is agreed that there shall be allowed to Nau-on-quai-que-zhick, one hundred dollars, out of the surplus fund accruing from the sales of the lands herein ceded, in consequence of his not owing any debts, and having his land sold, to pay the debts of his brethren.

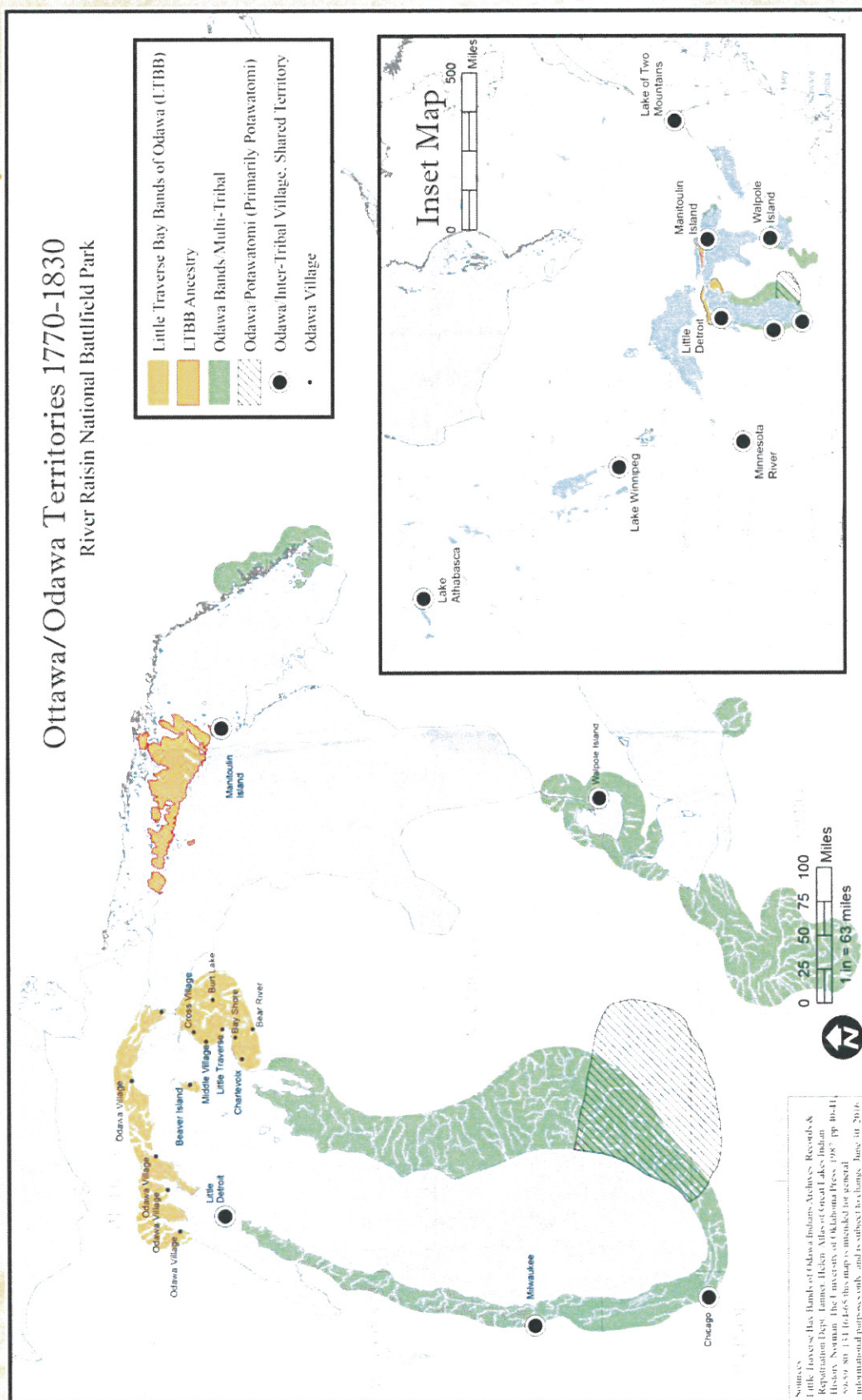
In testimony whereof, the aforesaid parties to this convention, have hereunto set their hands and seals at the Indian reserve on the Miami bay of lake Erie, the day and year above written.

STATION 3

STAY AND ASSIMILATE



Ottawa/Odawa Territories 1770-1830
River Raisin National Battlefield Park



STATION 3 STAY AND ASSIMILATE TEXT SET

Introduction to Station 3

There was a steep price to pay for the Odawa who were not forcibly removed from their lands. Following the 1830 Removal Act, the Odawa faced about 25 years of uncertainty. Unlike the tribes in the rest of the Northwest Region, Northern Michigan tribes were able to stay in Michigan as long as they signed treaties ceding the majority of land to the United States. The tribes were also forced to assimilate to the American societal customs, standards and rules. Many of the assimilation efforts were carried out through church missions and government agents.

Treaty of 1836

After the 1836 treaty, the Northern Michigan Odawa (hereinafter Odawa) used treaty monies paid to them to purchase lands. The Odawa also requested to have their citizenship recognized by the government. These efforts, in addition to their attempts to live like Americans with help from the church, prevented the Odawa from being removed to Kansas. The Odawa were able to agree to a new treaty in 1855, which eliminated the threat of removal. But the price was steep for the Odawa of Little Traverse. Assiginack, Mookmanish and Chingassimo, all important chiefs of the tribe, left Little Traverse and went back home to Manitoulin Island. Frustrated and disappointed with the American government, these chiefs took approximately 250 Odawa with them. The community at Little Traverse lost a great number of people. The new Odawa community on

STATION 3 STAY AND ASSIMILATE TEXT SET

Manitoulin Island was named Wikwemikong or Bay Place.

Note about the Odawa Today:

There are only four federally recognized tribes of the Odawa people in the US today, three were allowed to stay on lands in Michigan :

1. Grand Traverse Band of the Ottawa and Chippewa Indians
2. Little Traverse Bay Bands of the Odawa Indians
3. Little River Band of Ottawa Indians

One tribe, the Ottawa Tribe of Oklahoma, is now located in Oklahoma and is comprised of Ottawa people from villages that were removed from Southeast Michigan and Ohio.

After 154 years of effort, the Little Traverse Bay Band of Odawa received federal recognition on September 21, 1994. There is a population of over 4,000 Odawa today. The long struggle of the Little Traverse Odawa to have their treaty rights recognized has resulted in new responsibilities, opportunities and a brighter future for the tribe. The tribe currently utilizes an Executive (Chairman), Legislative (Tribal Council) and Judicial (Tribal Court) to govern themselves. The tribe's ability to exercise its sovereignty and right to self-government has led to new economic development, educational opportunities, natural resource use, hunting and fishing rights, and the ability to provide basic services to its membership. Such services include these tribal departments: education, law enforcement, tribal courts, social services, archives, natural resources, language, housing and many others. Most importantly, the tribe does all of this in its native country, the Odawas' home along the shores of Little Traverse Bay.

STATION 3 STAY AND ASSIMILATE TEXT SET

Quotes from 1835

In the fall of 1835 A delegation of leaders left Little Traverse Bay to negotiate in Washington D.C. to be able to remain on their lands. Read these quotes about the purpose of their trip:

On December 5, 1835, Odawa head man and interpreter for treaty negotiations Augustin Hamlin wrote this impassioned letter to Lewis Cass, then Secretary of War under President Jackson:

"The principal objects of our visit here, are these: we would make some arrangements with the government of remaining in the Territory of Michigan in the quiet possession of our lands, and to transmit the same safely to our posterity. We do not wish to sell all the lands claimed by us and consequently not to remove to the west of the Mississippi..."

"It is a heart-rending thought to our simple feelings to think of leaving our native country forever; and which has been bought with the price of, their native blood, and which has been thus safely transmitted to us. It is, we say, a heart-rending thought to us to think so; there are many local endearments which make the soul shrink with horror at the idea of rejecting our country forever—the mortal remains of our deceased parents, relations and friends, cry out to us as it were, for our compassion, our sympathy and our love."

Odawa historian Andrew J. Blackbird was a child when this delegation of leaders departed. His father, Makadepenasai, was amongst them. Blackbird gives this account in his history:

"In the fall of 1835, I was clear at the top of those trees, with my little chums, watching our people as they were about going off in a long bark canoe, and, as we understood, they were going to Washington to see the Great Father, the President of the United States, to tell him to have mercy on the Ottawa and Chippewa Indians in Michigan, not to take all the land away from them. I saw some of our old Indian women weeping as they watched our principal men going off in the canoe. I suppose they were feeling bad on account of not knowing their future destinies respecting their possession of land. After they all got in the canoe, just as they were to start, they all took off their hats, crossed themselves and repeated the Lord's prayer, at the end of the prayer, they crossed themselves again, and then away they went towards the Harbor Point. We watched them until they disappeared in rounding the point."

STATION 3 STAY AND ASSIMILATE TEXT SET

REATY WITH THE OTTAWA, ETC., 1836. (Excerpts)
Mar. 28, 1836. | 7 Stat., 491. | Proclamation, May 27, 1836.

Articles of a treaty made and concluded at the city of Washington in the District of Columbia, between Henry R. Schoolcraft, commissioner on the part of the United States, and the Ottawa and Chippewa nations of Indians, by their chiefs and delegates.

ARTICLE 1. The Ottawa and Chippewa nations of Indians cede to the United States all the tract of country within the following boundaries: ... (see map) comprehending all the lands and islands, within these limits, not hereinafter reserved.

ARTICLE 2. ***From the cession aforesaid the tribes reserve for their own use, to be held in common the following tracts for the term of five years from the date of the ratification of this treaty, and no longer; unless the United States shall grant them permission to remain on said lands for a longer period, namely: One tract of fifty thousand acres to be located on Little Traverse bay; one tract of twenty thousand acres to be located on the north shore of Grand Traverse bay, one tract of seventy thousand acres to be located on, or, north of the *Pieire Marquette* river, one tract of one thousand acres to be located by Chingassanoo,—or the Big Sail, on the Cheboigan. One tract of one thousand acres, to be located by Mujeekewis, on Thunder-bay river.

ARTICLE 3. There shall also be reserved for the use of the Chippewas living north of the straits of Michilimackinac, the following tracts for the term of five years from the date of the ratification of this treaty, and no longer, unless the United States shall grant them permission to remain on said lands for a longer period, that is to say: Two tracts of three miles square each, on the north shores of the said straits... (and more)

ARTICLE 4. In consideration of the foregoing cessions, the United States engage to pay to the Ottawa and Chippewa nations, the following sums, namely.

- 1st. An annuity of thirty thousand dollars per annum, in specie, for twenty years; eighteen thousand dollars, to be paid to the Indians between Grand River and the Cheboigan; three thousand six hundred dollars, to the Indians on the Huron shore, between the Cheboigan and Thunder-bay river; and seven thousand four hundred dollars, to the Chippewas north of the straits, as far as the cession extends; the remaining one thousand dollars, to be invested in stock by the Treasury Department. and to remain incapable of being sold, without the consent of the President and Senate, which may, however, be given, after the expiration of twenty-one years.
- 2nd. Five thousand dollars per annum, for the purpose of education, teachers, school-houses, and books in their own language, to be continued twenty years, and as long thereafter as Congress may appropriate for the object.
- 3rd. Three thousand dollars for missions, subject to the conditions mentioned in the second clause of this article.
- 4th. Ten thousand dollars for agricultural implements, cattle, mechanics' tools, and such other objects as the President may deem proper.
- 5th. Three hundred dollars per annum for vaccine matter, medicines, and the services of physicians, to be continued while the Indians remain on their reservations.

STATION 3 STAY AND ASSIMILATE TEXT SET

6th. Provisions to the amount of two thousand dollars; six thousand five hundred pounds of tobacco; one hundred barrels of salt, and five hundred fish barrels, annually, for twenty years.

7th. One hundred and fifty thousand dollars, in goods and provisions, on the ratification of this treaty, to be delivered at Michilimackinac, and also the sum of two hundred thousand dollars, in consideration of changing the permanent reservations in article two and three to reservations for five years only, to be paid whenever their reservations shall be surrendered, and until that time the interest on said two hundred thousand dollars shall be annually paid to the said Indians.

ARTICLE 5. The sum of three hundred thousand dollars shall be paid to said Indians to enable them, with the aid and assistance of their agent, to adjust and pay such debts as they may justly owe, and the overplus, if any, to apply to such other use as they may think proper.

ARTICLE 13. The Indians stipulate for the right of hunting on the lands ceded, with the other usual privileges of occupancy, until the land is required for settlement.

In testimony whereof, the said Henry R. Schoolcraft, commissioner on the part of the United States, and the chiefs and delegates of the Ottawa and Chippewa nation of Indians, have hereunto set their hands, at Washington the seat of Government, this twenty-eighth day of March, in the year one thousand eight hundred and thirty-six.

*** This small paragraph had huge implications for the Odawa and Ojibway. At any point after five years, they could be removed from Michigan by the United States government. The terms had changed for the Odawa from lands in perpetuity to a mere five years. They were left with an impossible decision: Sign the treaty and buy another five years. Or, not sign and face the real threat of removal. The Odawa signed and immediately began taking action.

1836 Treaty- yellow indicates ceded land

EIGHTEENTH ANNUAL REPORT, PL. CXXXVI



Indian Land Cessions in the United States compiled by Charles C. Royce map 29.

STATION 3 STAY AND ASSIMILATE TEXT SET

1855 Treaty- red indicates reservation land



Indian Land Cessions in the United States complied by Charles C. Royce map 30.

STATION 3 STAY AND ASSIMILATE TEXT SET

Boarding Schools

Before the War of 1812, Odawa culture and customs went through changes that were, for the most part, voluntary. Various Odawa families would adopt Christianity; others would not.

Dress was chosen by function and preference, many times mixing traditional materials with European and American

goods. Men still wore their hair in the fashion of warriors, along with piercings, tattoos and body paintings. Women and extended family were the primary care givers in the villages.

Anishnaabamowin was spoken by the vast majority of Odawa at Little Traverse. All of these characteristics changed rapidly in the Aftermath of the War of 1812 and Battles of the River Raisin. One mechanism that greatly accelerated these changes was boarding schools.

The first mission school at Little Traverse was built in 1829 and was a collaboration of the local Odawa and missionaries. During the next two decades, Catholic schools would be built at Cross



STATION 3 STAY AND ASSIMILATE TEXT SET

Village, Middle Village and Burt Lake. In 1887 Indian education became dictated under federal standards which included the boarding school system. Odawa children, along with all Indian children across the United States, were subjected to some of the most intense assimilation in American history. Odawa children at the boarding schools were not permitted to speak their native language or to participate in ceremonies or cultural activities. Prolonged stays at the school were common, sometimes years on end. The long absence from family and community, in conjunction with the strict rules of the school, resulted in a loss of language, culture and history for the tribe. The Holy Childhood boarding school in Harbor Springs opened in 1889 and ceased operation in 1983.

The purpose of boarding schools can best be understood from the words of the founder of the American boarding schools, Richard Pratt, who said "...that all the Indian there is in the race should be dead. Kill the Indian in him and save the man." What Pratt and others did not count on were the powerful bonds that would form at boarding schools and determination all races have to hold onto their heritage and preserve connections to their ancestral roots. Because of these bonds and determination the Odawa culture manage to survive.



STATION 3 STAY AND ASSIMILATE TEXT SET

Grand River Ottawa Chiefs Opposition to Land Cession in the 1830's

"Now we take a pen to communicate our thoughts. Not only what is in our mouths, but that which comes from our whole hearts we shall speak. We are afraid & the reason is, because you already would take our land. We think not to shoulder this our land & carry it where you are, it is too heavy. We hear that you would make a treaty for our land. We refuse to go, it is too hard for us. We think to remain on our land here & not sell it. You know we obtained our land from the Great Spirit. He made it for us who are Indians. When we die we expect our bodies to rest on this land. Our Fathers & Mothers & relations are here & therefore we cannot sell. Were we desirous to make a treaty for your land, you would refuse us, you would say 'I cannot sell the graves of my relation.' We have not a mind to remove to a distant land our children would suffer. You say we shall see prosperity, & be in health, if we remove. We have knowledge of the country you offer us, our eyes have seen it, & our feet have trode [sic] on it. We saw the inhabitants there naked like animals. You might think we would sell should you come here but our mind would be the same. Not only one, but 8 villages are all of one mind. You have seen one chief where you are who went from us when asleep. Just now he has awaked & goes to his residence. One man who came with this chief, returns to you. We are not pleased to have that white man sell our land which the Great Spirit gave us to dwell on & not sell. This is all we say. We desire you to receive our words."

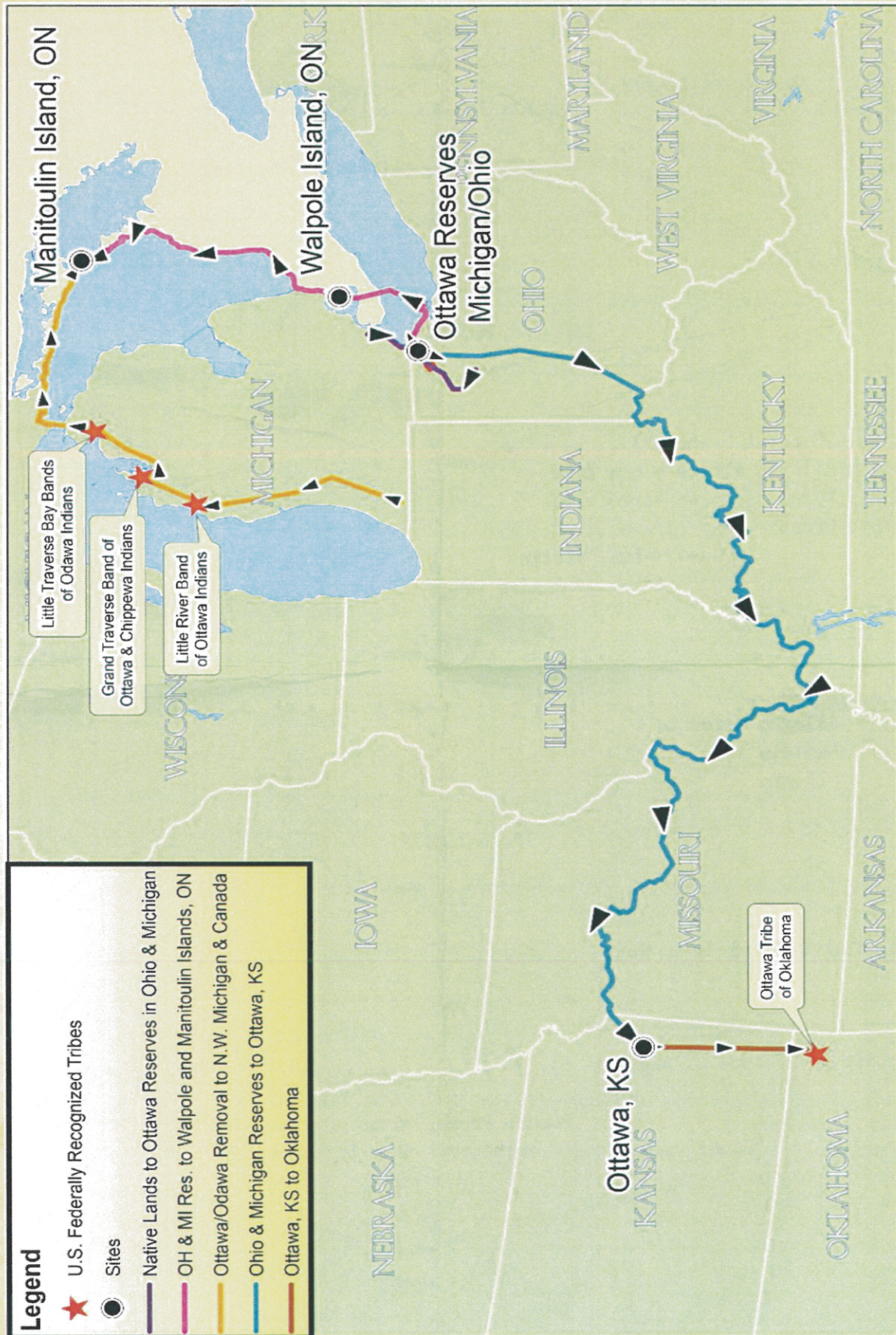
Noahquageshik et al. to President Jackson
January 27, 1836
NAM M234 R. 422: 145-47.

STATION 4

VOLUNTARY REMOVAL TO MANITOULIN ISLAND



STATION 4 VOLUNTARY REMOVAL



STATION 4 VOLUNTARY REMOVAL

Introduction to Station 4

Some Odawa communities were forced off their lands and required to move as far west as Oklahoma. Other Odawa stayed on a small portion of their native lands in Michigan and were forced to assimilate into the American society. A small number of Odawa communities chose to avoid decisions being made on their behalf by fleeing to their ancestral homelands in British controlled Canada. The decision to leave came with a heavy price, but one example of a Northern Michigan Odawa who made this choice is Assiginack. Of the approximately 2,500 Odawa living in Northern Michigan, only about 400 decided to follow Assiginack, and other chiefs who left for Manitoulin Island, Ontario. The Odawa who left in the 1830's established communities that are still present to this day on Manitoulin Island such as Wikwemikong. This decision to leave family and friends and sacred areas was made in order to preserve the population and way of life for the Odawa. Read his story below.

STATION 4 VOLUNTARY REMOVAL

Assiginack

Jean-Baptiste Assiginack was born in a period of great turmoil. The French had just been defeated by the English in North America. As a boy he witnessed canoe brigades of trade goods and fighting men of many cultures and languages at Arbre Croche (Harbor Springs, MI) and Mackinac. He was chosen to learn the language of the English so that he would be able to speak in council on behalf of his people when dealing with the English and the Americans. He not only mastered English but became a persuasive multi-lingual orator.

<http://www.manitoulin.ca/2013/10/30/assiginack-historical-figure-new-biography/>

http://www.biographi.ca/en/bio/assiginack_jean_baptiste_9E.html

JEAN-BAPTISTE ASSIGINACK (also known as **Blackbird**),

Occupation: Ottawa chief and public servant;

Born: Probably in 1768 and perhaps at Arbre Croche (Harbor Springs, Mich.);

Died: November 3, 1866 at Manitowaning on Manitoulin Island, Canada West.

Family: His second wife was Theresa Catherine Kebeshkamokwe and one of their sons was Francis ASSIKINACK.

Jean-Baptiste Assiginack had apparently been a pupil at the Sulpician school at Lac-des-Deux-Montagnes (Oka) in Lower Canada and was converted there to Catholicism. He first comes to notice during the War of 1812. He may have taken part in the British capture of Michilimackinac in 1812 and of Prairie du Chien (Wis.) in 1814. In July 1813 Assiginack, as a chief of an Ottawa band, and Captain Matthew Elliott* led a number of Ottawas to the Niagara peninsula where they bolstered British strength after the battle of Beaver Dams and participated in a number of skirmishes. Assiginack may have received medals and a silk flag bearing the British coat of arms for his part in the war.

Following the war, Assiginack was named in 1815 as an interpreter for the Indian Department at Drummond Island where he began a long friendship with Captain Thomas Gummersall Anderson. "Sober, inoffensive and active," according to Anderson, Assiginack became an indispensable part of the Indian Department's operations in the northern Great Lakes area. Fluent in several Indian dialects, though apparently never comfortable in either English or French, he was the department's chief interpreter in the Manitoulin Island region and an influential voice in the councils of his people.

In 1827 Assiginack heard that a Catholic mission was to be established at Arbre Croche. He resigned as interpreter at Drummond Island and went to Arbre Croche to assist at the mission. To his disappointment there was no priest there but he himself catechized and preached. In 1830 he led a group of Ottawas to Penetanguishene, where the British garrison had relocated after the

STATION 4 VOLUNTARY REMOVAL

transfer of Drummond Island to the United States in 1828, and returned to the employment of the Indian Department as interpreter. In 1832 he moved to Coldwater which he intended making his permanent residence. He had continued to preach at Penetanguishene and over the years had been successful in leading many bands of the northern lakes area to Catholicism. At Coldwater he was instrumental in the conversion of the prominent Ojibwa chief, John Aisance, from Methodism to Catholicism. Assiginack impressed Methodist missionary Kahkewaquonaby (Peter Jones) as "a very intelligent man, open & pleasant in his manner." In January of 1833, several chiefs at Coldwater petitioned Bishop Alexander Macdonell to have Assiginack "...appointed to perform service and to instruct us because he is a good man."

The Indian settlement at Coldwater was the result of the determination of the British authorities after 1830 to "civilize" the Indians by placing them in agricultural settlements. Coldwater was not successful, however, and in 1836 a bolder policy of encouraging the separation of the Indians from the white population was instigated by Lieutenant Governor Sir Francis Bond Head.

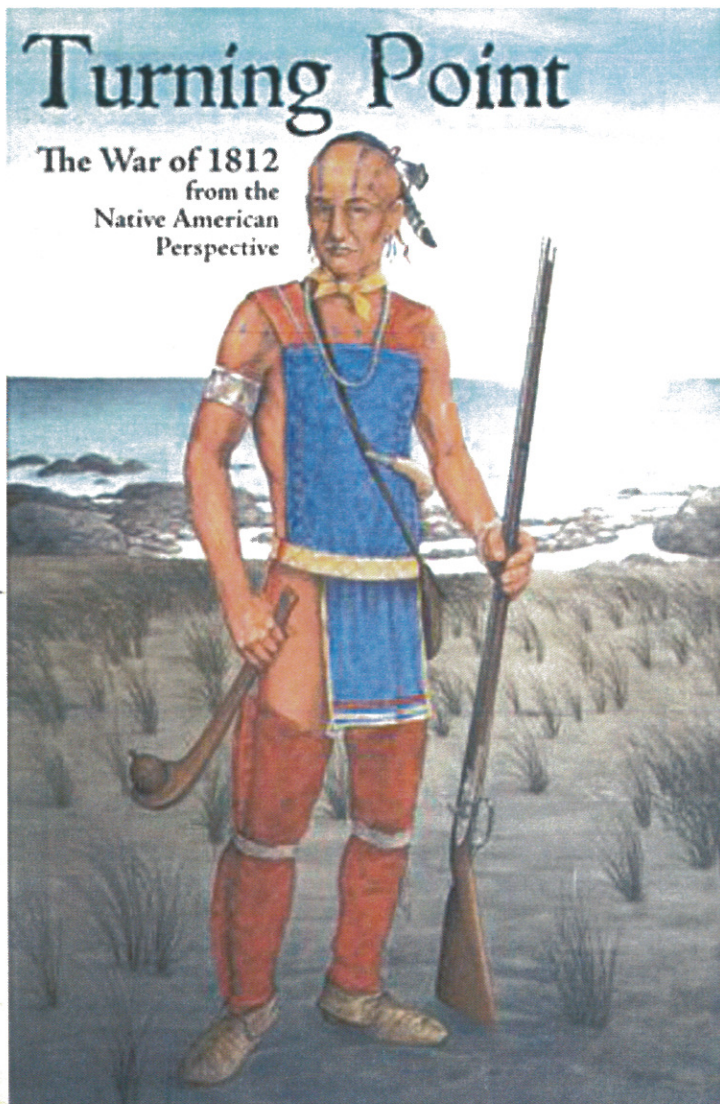
In 1836, Manitoulin Island was ceded to the Indians by a treaty signed by Assiginack. The village of Manitowaning (established the previous year) was designed to become the focal point for the Indians on the island who were to adopt white ways and a mode of existence based on agriculture. Anderson was appointed northern superintendent of the Indian Department and headquarters at Manitowaning in 1837 where he remained until his retirement in 1845. Even after his own retirement from the Indian Department as interpreter in 1849, Assiginack remained an important link between his people and the government of the Province of Canada. Assiginack was active in negotiations between the Indians of the upper lakes area and William Benjamin Robinson, which resulted in two treaties of 1850. Assiginack's help was also greatly valued by Superintendent George Ironside who succeeded Anderson.

On Manitoulin Island, Assiginack spent all of his efforts to develop Indian-white cooperation and towards plans to make the island a model Indian community. As the decade of the 1850s passed, it became obvious that the original hopes for the island could not be met. It had not attracted as many Indians from central and northern Upper Canada as had been expected and the Ojibwa, who made up the bulk of the population of Manitowaning, continued to follow the traditional life based on hunting and fishing. Various tribes were represented in the island's Indian population and the old tribal distinctions proved strong deterrents to communal efforts. Christianity itself was a divisive factor: the predominantly Ottawa and Roman Catholic village of Wikwemikong, established before Manitowaning and 18 miles to the east of it, continued to flourish in the 1850s while Manitowaning, which had been established by the government and was supported by the Church of England, gradually lost its Indian population.

With the failure of Manitowaning, and of the Manitoulin Island experiment, the decision was made by the government to open the island to white settlers in 1861. However, strong opposition to the surrender of the island was expressed in Wikwemikong. At a council meeting held at Manitowaning in October 1861, Assiginack made a powerful but unsuccessful appeal in favor of accepting a treaty proposed by the government. Negotiations lapsed for a year until William McDougall, the commissioner of crown lands, came to the island prepared to grant better terms than those previously proposed to the Indian population in return for the island's surrender. Assiginack again supported the government position; at one council meeting he had to be

STATION 4 VOLUNTARY REMOVAL

protected by some of his sons who were opposing it. A treaty was signed in 1862, but it reflected the divisions among the Indians of the island. Only two chiefs from Wikwemikong were among the signatories. The terms followed those of the Robinson treaties for the upper lakes. Manitoulin and adjacent islands were surrendered to the crown in return for a land grant (100 acres per family) and annuities drawn from the interest upon the capital accumulated from sales of land to white settlers. Indian fishing rights were guaranteed and the Crown Lands Department promised to survey the lands as quickly as possible. Because of the opposition of the Wikwemikong chiefs, the eastern end of Manitoulin Island was excluded from the provisions of the treaty until a majority of the chiefs and principal men of that area agreed to sign. Within a year of the signing of the treaty violence broke out between the Indians from Wikwemikong and government authorities over the rights of whites on Manitoulin Island and over the fishing privileges retained by those Indians who had not signed the 1862 treaty.



NATIONAL PARK SERVICE

United States Department of the Interior



River Raisin National Battlefield Park **ODAWA AT THE BATTLES OF THE RIVER RAISIN**

What Happened at the Battle of the River Raisin?

The Battles of the River Raisin, during the War of 1812, resulted in the greatest victory for the American Indian Confederation during the entire War.

Native forces and their British allies successfully repelled American forces at the Battle of The River Raisin January 18-23, 1813. Because of the nature of Native warfare there is not a muster roll detailing each warrior who fought. Instead individual warriors would decide when and how long to fight. An estimated 800 Native warriors from various tribes aligned with the Western Confederacy

fought, including warriors from the Odawa tribes throughout the Great Lakes region. It is not clear if any Odawa from the Upper Great Lakes Region fought in the battle of the River Raisin, but it is probable they were in the region at the time. Also, accounts place Ottawa from the Maumee River area in the battle.

Following the January 1813 battle at the River Raisin, battles and fighting continued for almost two more years.

When the War concluded, Great Britain and the United States agreed with the Treaty of Ghent to go back to their pre-war boundaries, leaving many tribes facing an uncertain

future, including the Odawa. The Aftermath of the War of 1812 resulted in a massive migration of American settlers moving into the Michigan Territory. The tribes were unable to fend off settlers from their lands and the United States worked diligently to take more land from the tribes. For centuries, Odawa warriors used military tactics to keep other nations from taking their homelands. Without the ability to meet enemies in armed combat, the Odawa had to develop new strategies to protect their lands and rights.

The United States began developing policies to "civilize" native peoples as soon as it declared its independence from Britain. Presidents Washington and Jefferson both were proponents of creating policies to assimilate native populations' into the American society, remove them to unwanted lands in the west or to "exterminate" them. Such policies were aimed at making natives more like the American's, like farmers and not hunters. The United States pushed for private ownership of



NATIONAL PARK SERVICE

United States Department of the Interior



River Raisin National Battlefield Park

land and individual wealth over communal ownership. Converting from indigenous beliefs to Christianity and obtaining a western education was a key to successful assimilation. At the center of "civilizing" tribes was the issue of land, which directly coincided with settlers obtaining land for themselves. American policy dictated that tribes did not need huge amounts of land and should own it individually, like western nations. Americans believed natives squandered their land and that settlers would manage the land better. Some Americans even believed they had a divine right to the land. This divine right would be known as "manifest destiny" and would be a powerful idea for the entire 19th century.

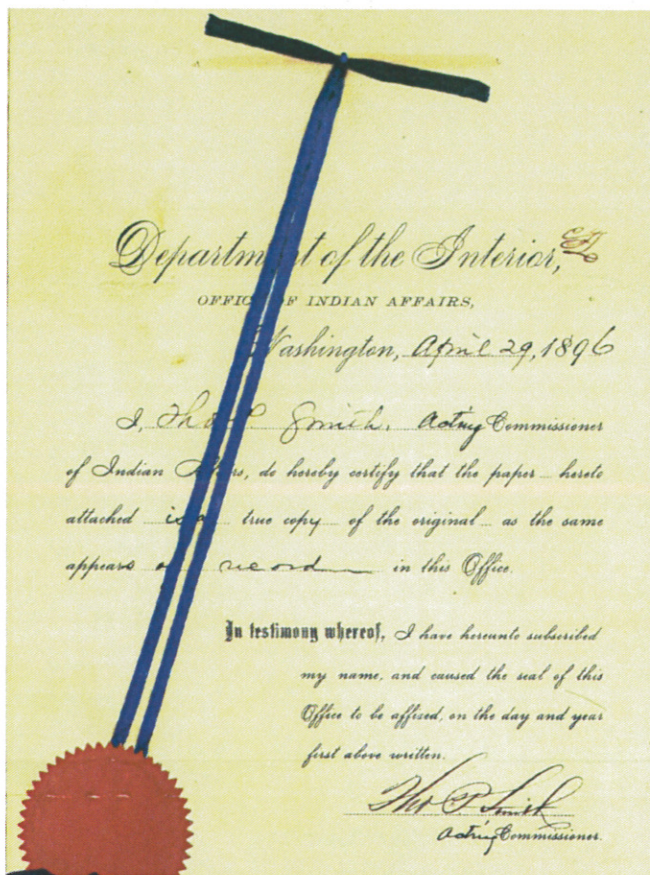
The mechanism the United States used to acquire land from tribes, including those in Michigan, was by treaty. Treaties are formal agreements between two nations. Many treaties end conflicts or promoted trade, but the vast majority of treaties between the United States and tribes

were used to expand American territory and control of land. The United States used treaties as their legal mechanism to acquire land from its indigenous owners.

Tribes began negotiating treaties very early in American history, but the process accelerated greatly for Michigan tribes after the War of 1812. No longer could tribes fight to keep invaders out. With no military recourse, the tribes had to make agreements to retain what they needed to survive; land, natural resources and compensation for lands ceded. Many of the warriors who fought in the War of 1812 would negotiate treaties for their tribes, while other leaders

would step forward for their communities.

Odawa, Ojibway, Potawatomi and Wyandotte communities in Michigan negotiated multiple treaties, at various times. American demands for lands and the policies of President Andrew Jackson (such as the Removal Policy of 1830) heavily



Deed from Petau (Maumee River Band of Ottawa to Marquis Baldwin on February 23, 1836. The 80 acres at Presque Isle including the cabin and field were originally granted to Petau for indefinite period, but it was then sold in 1836 and when she was forced to the Kansas Territory.

NATIONAL PARK SERVICE

United States Department of the Interior



River Raisin National Battlefield Park

influenced the tribes' decisions. Settlers were pouring onto native lands in Ohio and Indiana by the 1820s. When the Removal Policy became law in 1830, the United States further intensified its efforts to clear out natives to make way for settlers. The political and social environment of the first half of the 19th century steered all treaty negotiations in favor of the United States. If a tribe refused to enter into a treaty, the Army would be sent in to remove the tribe. Between 1830-1850's, over 100,000 native people were removed from their homelands east of the Mississippi River to Oklahoma and Kansas. Removal was not an idle threat, but a destructive storm tide that all tribes had to contend with.

The entire state of Michigan was acquired through treaties.

Written by Eric Hemenway
and edited by the National
Park Service.

STUDENT HANDOUT DAY 2

Name: _____ Date: _____

1. Read the Odawa at the Battle of the River Raisin and then work with a partner to compose a 40-50-word summary of the reading.

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2. You will now journey through 4 stations where you will observe life after the War of 1812. At each station make a minimum of 5 Observations. Also note the hardships and opportunities faced by the Odawa people in the aftermath of the Battles of the River Raisin and War of 1812.

	Observations	Hardships and Opportunities
Station 1		
Station 2		

STUDENT HANDOUT DAY 2

Station 3		
Station 4		

3. Prepare to share your findings in a Talking Circle. Talking Circles are based on values of sharing, respect, and honor. Talking Circle are a powerful way to communicate.

Following Talking Circle: Reflect on your classes' shared understanding of the various pathways Odawa faced following the War of 1812.

Jot some thoughts, or draw an image below.

--

STUDENT HANDOUT DAY 2

4. Processing. To wrap up this lesson, you will create 2 post cards that show your understanding.

a. Post card 1: **From an Odawa perspective:**

- i. Side 1- draw a picture or write a slogan the represents your life as an Odawa in the aftermath of the Battles of the River Raisin.
- ii. Side 2- Write a brief letter. Identify where you are, the date (1815 - 1990), and a message about what your life is like.

b. Post card 2: **From the American government perspective:**

- i. Side 1- draw a picture or write a slogan that represents the “settlement of Michigan”
- ii. Side 2- write a brief letter from an American government worker. Describe why Native land is being taken and/or why lifestyles of native people are being changed.

You may need to conduct additional research to write this postcard.

FIRST NATIONS PEDAGOGY ONLINE

Talking Circles

Talking Circles or Circle Talks are a foundational approach to First Nations pedagogy-in-action since they provide a model for an educational activity that encourages dialogue, respect, the co-creation of learning content, and social discourse. The nuance of subtle energy created from using this respectful approach to talking with others provides a sense of communion and interconnectedness that is not often present in the common methods of communicating in the classroom. When everyone has their turn to speak, when all voices are heard in a respectful and attentive way, the learning atmosphere becomes a rich source of information, identity, and interaction.



Talking Circles originated with First Nations leaders - the process was used to ensure that all leaders in the tribal council were heard, and that those who were speaking were not interrupted. Usually the Chief would initiate the conversation, with other members responding and sharing their perceptions and opinions of the topic under discussion. The process provides an excellent model for interaction within the learning environment as well. It is also very adaptive to any circle of people who need to discuss topics and make decisions together.

Object of Power

Several varied objects are used by different First Nations peoples to facilitate the talking circle. Some peoples use a talking stick, others a talking feather, while still others use a peace pipe, a sacred shell, a wampum belt, or other selected object. The main point of using the sacred object, is that whoever is holding the object in their hand has the right to speak. The circle itself is considered sacred. First Nations people observed that the circle is a dominant symbol in nature and has come to represent wholeness, completion, and the cycles of life (including the cycle of human communication). As well, many talking circles were traditionally "opened" through a prayer and smudging. A sacred space was facilitated by these reverent acts and observances.

Community

Giving Voice

Practices

Visioning

Learning

Co-creating

Sitemap

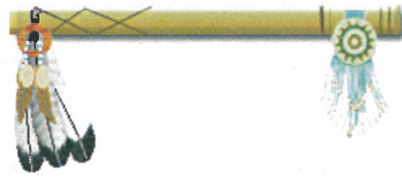
Navigating

Circle

Communing

Participate

Join Us!



Example of a Talking Stick

General Process

It is respectful to introduce oneself.

It is important that the circle of people listens respectfully to the person speaking.

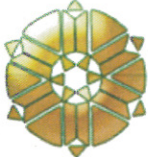
The person who is speaking should 'speak from the heart'.

Shared communications should be kept in confidence, especially if personal.

CIRCLE TALKS

In its simplest form a circle talk:

- is done in a complete circle
- only the person holding the stick talks, all the rest listen
- the stick is passed around in a clockwise direction
- a person talks until they are finished, being respectful of time
- the circle talk is complete when everyone has had a chance to speak
- a person may pass the stick without speaking, if they so wish
- if desired, the stick may be passed around again
- what is said in the circle stays in the circle
- a circle is used to discuss issues of importance
- is extremely respectful of everyone as individuals and what they have to say.



(Click image for larger view)

Online Talking Circles

Online course management systems provide several applications that can be used to apply the talking circle process within the virtual learning environment. Although presence is a key ingredient of effective talking circles, the teacher or guide can facilitate at least a semblance of web presence within the activity.

Some common applications that could be used to facilitate online talking circles include:

Forums or Discussion Boards

Chat rooms

Web Video and Media Presentation Software

Wikis, Blogs and Journals

Social Media Networks

Although any of the above applications could be used to organize an online talking circle, there are some critical considerations that the teacher or facilitator must keep in mind. To quote [David Osborn](#): (2003)

In her discussion of talking circles, Baldwin (1994) suggests the use of three principles concerning power questions: rotating leadership, shared responsibility, and reliance on the spirit. She also encourages individuals to practice speaking with intention, listening with attention and self-monitoring the impact of his or her contributions. Pranis et al. (2000), in keeping with the First Nations tradition, place strong responsibility on the elder or gatekeeper of the circle and refer to the gatekeeper as the servant of the circle process. They suggest that the gatekeeper's qualities should include "community respect, knowledge of the community, a reputation for fairness and integrity, understanding of the practices and principles of peacekeeping (talking) circles, skill in facilitating difficult conversations, empathy and respect for others, and humility" (p. 35).

Circles are Unique

Discussions and Forums are commonly used in online education. The standard format includes a stem question or statement which then prompts the learner to comment or answer the question. Often, students are encouraged to respond to one another's discussion entry, and perhaps add further discussion to continue the dialogue.

The actual process of conducting an online discussion does lend itself to the common discussion method described above, which may or may not proceed in a respectful, enlightened sort of way. Frequently, students do not respond to one another's statements or if they do, it may be in a competitive or condescending manner. All too often, the discussion entries are written primarily for the teacher to read and to earn a grade in the course.

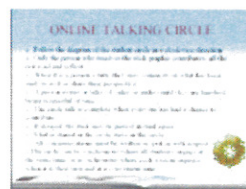
So, how can the discussion (whether it is on a forum, in a journal, on a blog or wiki, and so on) be conducted as a talking circle? First and foremost, is the issue of respect and "holding the centre of attention" where the others read and reflect on what the "speaker" has shared, before taking their turn to respond and share their own perspective.

Tutorial

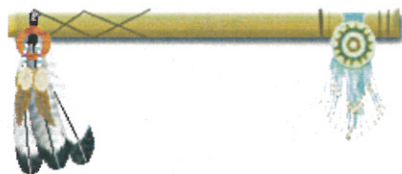
Set up a Talking Circle to address the topic, *"My Relationship to Place and the Natural World"*.

Preparation

1. Choose your dialogue medium: a blog, forum, wiki, and so on.
2. Prepare **GUIDELINES** for the talking circle. Click on graphic below for an example.

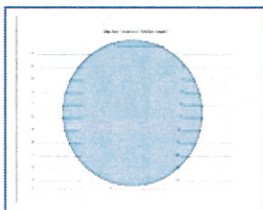


3. Prepare a **GRAPHIC** of a talking stick or feather (or other significant symbol or object) to use to signify the speaker. You may use the one we have created (see below), if you like.



Example of a Talking Stick Graphic

4. Organize a **CIRCLE CHART** with all of the students' names organized around it. Each student will have their turn, rotating in a clockwise manner. You can download the sample one below (pdf format) to use, if you like. This sample chart is also available as a [Word](#) or an [Open Office Writer](#) document.



Process

1. **INTRODUCTION** As the Gatekeeper of the Circle, introduce the general topic to be addressed in the talking circle and the Circle Guidelines, within the medium you have selected to use (forum, blog, wiki, chat, video, and so on). You may also choose to post a short prayer, blessing, or inspirational quote to help set the ambience of the circle.

In this case, the introduction might look something like:

My Relationship to Place and the Natural World

People interact with the natural world around them in individual and collective ways.
Please tell us what the natural world means to you, and how you interact with the geographical place where you live.

2. **TALKING STICK** Post or email the Talking Stick Graphic (or the graphic that you have elected to use as an Object of Honour) to the first person on your Talking Circle Chart.

3. **CIRCLE BEGINS** The first person should paste the graphic into the application (if possible - some mediums will not allow graphic insertion), then type in their heart-felt account of their experience with place and the natural world. This first person should then send the Talking Stick graphic to the second person on the Talking Circle chart.

4. **CIRCLE CONTINUES** The second person should then respond to the first person's shared work, and then

engage in the same process as outlined in step 3 above.

5. CIRCLE CONTINUES EVEN MORE The third person would do the same as in step 4, but can choose which of the first two people he/she wishes to address (or they may choose to address both).

6. CIRCLE CONTINUES TO COMPLETION This process would continue around the circle until everyone has had a chance to express themselves within the Talking Circle. The circle can be synchronous where all students engage at the same time, or asynchronous where each student engages when it is their turn and at a convenient time.

Recommended Links

Diabetes Wellness: American Indian Talking Circles Facilitator's Manual by Felicia Schanche Hodge et al, Center for American Indian Research and Education.

http://www.seva.org/site/DocServer/DTC_Facilitator_Manual.pdf?docID=343

Talking Circles as a Metaphor and Pedagogy for Learning by David A. Cowen and Kathy Adams, Miami University, Association of Leadership Educators Conference, Lexington, KY, July 2002.

http://www.leadershipeducators.org/Resources/Documents/Conferences/Lexington/cowan_and_adams_talking_circle.pdf

Talking Circles: A Pathway to Trust and Reflection by David Osborn. 2003.

<http://members.shaw.ca/gettingtowith/sdTalking%20circle.htm>

Talking Circle Messageboard- The National American Indian Court Judges Association's National Tribal Justice Resource Center. <http://www.tribalresourcecenter.org/resources/forum.asp>

Native American Legends - Traditional Talking Stick - by First Peoples Traditional history and significance of the talking stick to various First Nations.

<http://www.firstpeople.us/FP-Html-Legends/TraditionalTalkingStick-Unknown.html>

The "Talking Stick" Circle: An ancient tool for better decision-making and strengthening community by George Por. <http://www.terrapsych.com/Talking%20Stick%20Circle.pdf>

Learning Centre

Contribute!

SPECIAL THANKS

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